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SPIRITUAL ARITHMETIC.

BY THE SAME AUTHOR.

The Midnight Hour and After!

SEVENTH EDITION. (Fiftieth Thousand.)

WITH PREFACE BY

THE LATE

PREBENDARY H. W. WEBB-PEPLOE, M.A.

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SPIRITUAL ARITHMETIC.

FOURTH EDITION. (Thirteenth Thousand.)

BY

REGINALD T. NAISH,

Author of *The Midnight Hour and After!*

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A HANDBOOK TO THE STUDY OF

SPIRITUAL ARITHMETIC.

INTRODUCTION.

In these last days when a turning away from God's inspired Word is so woefully evident all over the world, there can be no study more helpful and strengthening to the believer's heart than the subject of Spiritual Arithmetic, as revealed in God's Word. For the reason that it so clearly shows, to any but the most wilfully hardened hearts, that One Supreme Mind must have been the Author of all the books of which the Bible is composed.

It would have been a matter of absolute impossibility for men of different minds, surroundings and circumstances, and so widely separated by many hundreds of years in point of time, to have written unaided, books, which one and all, exhibit the same wonderful use of figures as a means of pourtraying deep spiritual truths. And which preserve uniformly the same meanings to these figures in books of entirely differing character and subject matter.

Spiritual Arithmetic thus proves that there is only one solution to the problem, and that is the solution given by God's Word itself: "Holy men of old spake as they were moved by the Holy Ghost." The

Holy Spirit was the One sole Writer of the Word of God from beginning to end, though many human pens were used in the actual transcribing of it. There is absolutely no escape to the conscientious student of Spiritual Arithmetic from the conclusion, that, in the original tongues in which the Scriptures were written, we have the very Words of God Himself.

How comforting a conclusion this is, in these days of universal apostasy, when "mighty men are around us falling," and what a sure deep heart-rest and peace it brings to the believer, only those who have studied this enthralling subject can know! It assures the believer in God's Word, that he has no fallible writings of men like himself, who wrote of God, without being themselves infallible in what they wrote; but that in reading God's holy Book, he is reading the very words of the Holy Spirit of God, Who knows "the deep things of God," and Who wrote these things "that we might know the things which are freely given to us of God." The whole structure, then, of what is blasphemously called "Higher Criticism," falls with a crash to the ground. Built as it is, purely upon men's theories, which have no foundation in fact, it cannot stand before the majesty of God's pure Word, which reveals itself as *the* "Critic," which is "sharper than any two-edged sword," revealing to all those who prayerfully study it, "the thoughts and intents of the heart." It is indeed, as our Lord Himself declared, the "Judge" that shall judge the sinner "in the last day."

In pursuing our study we shall find there are certain rules or laws governing it, which will prove

themselves as we advance, and which it may be well to state here, in order to get a clear grasp of the subject at the outset.

1. All the simple numbers from 1 to 13 have a spiritual meaning attached to them.

2. Numbers compounded of these simple numbers, e.g., by doubling or trebling, generally carry the same spiritual meaning, only intensified.

3. Numbers compounded by adding two simple numbers together, usually carry the two meanings, of such simple numbers, expressed together, bringing out a deeper spiritual truth.

4. Where a compound number is divisible by several factors, it will usually be found that its spiritual truth, if any, is hidden behind its simplest factors, that is, those which are incapable of further division.

5. The first use of a number in Scripture almost invariably gives the clue to its spiritual meaning.

6. A spiritual truth does not appear to be evidenced in respect of *every* place where a number appears. (There is an obvious reason for this.)

7. Numbers are used to convey spiritual truths in at least three ways :—

(*a*) By the actual use of a number.

(*b*) By the number of times a special word or phrase is used by the Holy Spirit.

(*c*) By the gematria or numerical value of a word or phrase. (See next page.)

With these guiding rules in mind, we can now proceed to our study. It should, however, be understood that the examples given of the use of numbers in this book are very far from exhaustive, and are only intended indeed, as examples, to help devout Bible students to pursue the subject further, and set them upon the track of what will prove a mine of spiritual wealth. It will illuminate in a wonderful way portions of Scripture which may have seemed rather dry reading in past days. It will further serve to convince them not only that "all Scripture is given by inspiration of God," but that it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, fully equipped unto all good works."

We have referred above to the gematria or numerical value of words, and a short explanation of this science must first be given for the benefit of those who are ignorant of it. Gematria means word-measuring, and is as a matter of fact familiar to almost everyone, though they may not have heard the term before.

The expression of numbers by figures is comparatively modern, and the ancients having no such symbols to express numbers, used letters of the alphabet instead.

The Romans used six of such letters only, namely, D to express 500, C to express 100, L to express 50, X to express 10, V to express 5, and I to express 1.*

* The letter M often now used to express 1,000, was not used by the Romans, but is the outcome of the symbols which they used for this number, being eventually written as M. These symbols were CIↃ which written rapidly and joined together look very like an M.

Most people have been made familiar with the gematria of these letters by the fact that they are still often used in the headings to chapters, and on the foundation stones of buildings. Roman gematria expressed other numbers by combinations of these letters, and by the order in which they were placed. For instance, a lower number before a higher meant that it was to be subtracted from that higher number, as for instance, XL meant 50—10=40, whereas LX meant 50+10=60.

The Hebrews and Greeks, however, went further than the Romans, and used *every* letter of their alphabets to express a figure. That is to say, they used their alphabets for a double purpose. The letters were letters to form words, but were also used as symbols for numbers, and as such they were used in arithmetic just as we use our Arabic numerals. For instance, the letter a in Greek was always used to mean 1 in arithmetic, the letter i similarly was used to express 10, the letter r to express 100. Hence it comes to pass, naturally, that any word in either the Hebrew or Greek languages can be expressed in figures, by the simple process of putting against each letter, the number or figure, which that letter of the alphabet stood for, and the addition of the values of these letters gave the gematria or numerical value of the word.

These numerical values are often very significant, and there can be no doubt in the mind of any who study the subject carefully, that the Holy Spirit uses this hidden arithmetic to prove the truth of God's Word.

We give below the numeric values of the Hebrew and Greek alphabets, that is, the number which each letter of the respective alphabets stood for :—

Hebrew.			Greek.		
Aleph	א	1	Alpha	α	1
Beth	ב	2	Beta	β	2
Gimel	ג	3	Gamma	γ	3
Daleth	ד	4	Delta	δ	4
Hei	ה	5	Epsilon	ε	5
Vav	ו	6	Zeta	ζ	7
Zain	ז	7	Eta	η	8
Cheth	ח	8	Theta	θ	9
Teth	ט	9	Iota	ι	10
Yod	י	10	Kappa	κ	20
Chaph	כ	20	Lambda	λ	30
Lamed	ל	30	Mu	μ	40
Mem	מ	40	Nu	ν	50
Nun	נ	50	Xi	ξ	60
Samech	ס	60	Omicron	ο	70
Ayin	ע	70	Pi	π	80
Phe	פ	80	Rho	ρ	100
Tsaddi	צ	90	Sigma	σ	200
Kooph	ק	100	Tau	τ	300
Resh	ר	200	Upsilon	υ	400
Scheen	ש	300	Phi	φ	500
Tav	ת	400	Chi	χ	600
			Psi	ψ	700
			Omega	ω	800

From the above can be seen how the Name given to our Lord Jesus, in Greek terms, has the numeric

value of 888, as stated in the chapter on the Number eight :—

I	.. ..	ι	= 10
E	.. ..	η	= 8
S	.. ..	σ	= 200
O	.. ..	ο	= 70
U	.. ..	υ	= 400
S	.. ..	ς	= 200
			888

Similarly, Damascus, the oldest city in the world, has a gematria or numeric value of 444, as follows :—

D	.. ..	ד	= 4
M	.. ..	מ	= 40
Sch	.. ..	ש	= 300
K	.. ..	ק	= 100
			444

The significance of this number will be seen when we come to discuss the number, four.

Another well-known Greek word, "amen," usually translated "verily" in the New Testament, has the very significant value, 99 :—

α	=	1
μ	=	40
η	=	8
ν	=	50
		99

Many other examples will be referred to under the several numbers, which will make the subject clear to the student. But if it is desired to have clearer understanding and more specific proof of the use of this form of arithmetic in the Word, the last two chapters of this book might be read first of all.

ONE.

THE meaning attached to the number, One, in Scripture is clearly that of UNITY, with the further meaning of LIGHT. On the first day God created Light, and though there was a division of the light from the darkness, yet we are told that the evening and the morning taken together, made the one day.

We are also told in St. John's Gospel that this physical creation of Light on the first day is a spiritual picture of the truth that only as we let Him Who is "the Light of the world" come into our hearts can we have any day for our souls. That First day of spiritual birth, "Ye must be born again," must come to all who desire to receive "authority to become the sons of God." Light in the soul, spiritual birth, through the reception into the heart of Him, Who is the only Saviour, is the great lesson that the figure One teaches us. This is by the operation of the Holy Spirit of God, so that we read that "the Spirit of God moved upon the face of the waters," and the result was Light. So in Ephesians iv. 3-6 the great "One" passage of the Bible, we read of "the Unity of the Spirit," and are then told that "there is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all."

Just as the seven colours of the rainbow merged into one, produce the white ray of light, so the Unity of the Holy Spirit revealing Him Who is "the Light of the world" to our hearts, makes us members of that one Body of which Christ is the Head. The great proof to the world that Christ is the Son of God, and was sent by God the Father, is the Unity of believers, through the Light of the world shining in their souls, so our Lord prayed in John xvii. 21-23: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

First means primacy, and Light must come first, and the Lord Jesus come first, as Saviour to the soul, before there can be any First day of spiritual life. Thus this great foundation truth is enshrined in the use made in Scripture of the First number, nothing can be done with the sinner till he begins at the beginning, and learns that there is only One Saviour, and that spiritual arithmetic begins with Him Who is the only One. To emphasize this important truth God actually changed the calendar for the Jews, and as soon as He had given them the great picture of the slain Lamb, and the Blood-protected house in Egypt, in the seventh month; He told them that they were henceforth to change the month from seventh to first.

"This month shall be unto you the beginning of months: it shall be the first month of the year to you." To typify a new spiritual beginning.

Another very interesting fact in connection with this number, is that in Hebrew there are two words for One, "*Echad*" meaning a compound or collective unity, such for instance as, one crowd, one flock, etc., and "*yacheed*," meaning absolute unity or uniqueness. Whilst the former word is used some 250 times in Scripture, the latter word "*yacheed*" is only used 12 times, and seems always to refer in type to the Lord Jesus, the Only One. It first occurs in Genesis xxii. 2: "Take now thy son, thine only Isaac, whom thou lovest." And here we have the first clear type of Him Who is the Only Begotten Son. In Psalm xxii. 20, the Crucifixion Psalm, it again occurs, translated "my darling," literally, "My Only One." The last place where it occurs is in Zechariah xii. 10: "They shall look upon Me Whom they have pierced, and they shall mourn for Him as one mourneth for his only one," a clear reference to the Lord Jesus, the only Hope for poor hell-deserving sinners.

In Deuteronomy vi. 4 the other word "*echad*" is used for "One Lord," showing that God is a composite Unity. Three Persons in One God, thus early in Scripture giving proof of the great doctrine of the Holy Trinity.

Then the glorious Millennium so rapidly drawing near is singled out by the Holy Spirit to show, that then, there will be unity of rule, Zechariah xiv. 9 reading: "And the Lord shall be King over all the

earth ; in that day shall there be one Lord, and His Name one." And it will happen on a special day, as verse 7 tells us : " But it shall be one day, which shall be known to the Lord, not day nor night : but it shall come to pass that at evening time it shall be light." Thus the beginning of that glorious period of unity of rule under one King is marked by *one* day, " not day nor night " like the first Creation day, but on that day at evening time, *light*. In this wonderful way is the great lesson of number One, given in the first chapter of the Bible, carried through from the Creation to the Millennium—Unity and Light.

When we come to Revelation, that grand Apocalypse that leads up to the consummation scenes, and ends with the vision of Eternity, we find our Lord describing Himself in the first chapter as well as in the last chapter as " The First and the Last," and again, in the letters to the churches, He censures the Church of Ephesus in His first letter, because " thou hast left thy *first* love." This was the sin that led to an ever-widening gap between what the Church of Christ should be and what it is to-day. Christ is " the First," and He must come *First* in the hearts and lives of all His redeemed. He is the Light, and only as we walk in the Light, shall we have fellowship one with another, and thus manifest that Unity which was so marked a feature of Pentecostal days, when " the multitude of them that believed were of *one* heart and *one* soul." And again we read : " For by *one* Spirit are we all baptized into *one* body." And

thus through that same Spirit's working in the various ministries of the Church is the Body of Christ edified, " till we all come in the *unity* of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

The first quoted fulfilment of prophecy in the New Testament is in Matthew i. 23: " Behold a virgin shall be with child, and shall bring forth a son, and they shall call His Name Emmanuel." It is taken from Isaiah vii. 14, and is as we should expect about Him, Who is " the Light of the world," " the First and the Last."

There are also many words that occur only *once* in the Scriptures, which are deeply interesting to study. Here we have only room for a few examples. In Daniel viii. 13 the word " *palmoni*," translated " that certain saint," but really meaning " the Numberer of secrets," or " the wonderful Numberer," thus showing us at the outset of our study Who it is that has hidden this marvellous arithmetic in the Word of God.

In Matthew xi. 29 the word " *praos*," meek, " learn of Me; for I am meek and lowly in heart," shows us from Whom alone we can learn the secret of meekness, and obtain that " meek and quiet spirit, which is in the sight of God of great price."

In II. Timothy iii. 16, *theopneustos*—God-breathed, describes the unique Scriptures of God. The only God-breathed Book in the world, " All Scripture is God-breathed."

In conclusion, we see that the great lessons taught by the first of figures, is that First things must come first. There can be no spiritual life without the first thing needed, birth. And spiritual birth is only possible by receiving Him Who is the Light into the soul, then the first day of the spiritual life begins, and through believing in Him we are brought into "the Unity of the faith." The command is "Seek ye *first* the Kingdom of God, and all these things shall be added unto you."

TWO.

THE second number, Two, gives us the number of SEPARATION or DIVISION, with, hidden behind it, the thought of redemption, because when we trust in the Saviour's redeeming Blood, we become necessarily separated, or divided off, from those who are unsaved. Perhaps the best illustration of this is to be found in Exodus viii. 23, where we read that God said: "I will put a division between My people and thy people," the word "division" being given in the margin as "redemption," which is its nearest meaning.

This significance is again obtained, as in the case of One, from the first place where it occurs, namely, in the work of the second day in Genesis i., where the earthly waters are divided from the heavenly waters, thus giving the first hint of the "great gulf fixed" between those who receive the Light into their hearts and those whose hearts are set upon earthly things, and who do not accept of that redemption so freely offered through God's infinite grace.

But there is a second way in which the number Two is used in Scripture, and that is, in a good sense, to express WITNESSING. Just as, when two disagree there must be separation or division, so when two agree they can "walk together," and in the unity of their walk and testimony they become witnesses for God. We will take the first sense in which the

number is used first, and return to the other meaning later on.

What may be called the great separation chapter of the Old Testament is found in Genesis xix., where we have the separation of Lot and his daughters from those who are destroyed in their sins. The chapter is full of the figure Two.

In verse 1 we have " two angels."

In verse 4 we have two classes of age, " old and young."

In verse 8 we have " two daughters."

In verse 11 we have two classes of standing, " small and great."

In verse 17 we have two places, " the plain," the place of danger, and " the mountain," the place of safety.

In verse 24 we have two cities destroyed, Sodom and Gomorrah.

In the same verse we have two agents of destruction, " brimstone and fire."

In verses 3 and 30 we have two dwelling-places ; verse 3, " his house," and verse 30, " a cave."

In verses 37 and 38 we have two children, Moab and Ben-Ammi.

The corresponding chapter in the New Testament is in Matthew vii., where we find in verse 3 the man with the mote, and the man with the beam.

In verses 13 and 14 the strait gate and the wide gate, the narrow way and the broad way ; the way which leadeth unto life, and the way which leadeth unto destruction.

In verse 17 the good tree and the corrupt tree.

And in verses 24-27 the wise man and the foolish man; the house built on the rock, and the house built on the sand; the house which stood, and the house which fell.

One of the most striking examples of the use of Two in the Word, is perhaps that in II. Kings v. 22, 23, where through two sins, covetousness and lying, Gehazi, the servant of the man of God, separates himself from the people of God, and becomes wholly leprous. The passage reads: "And he said, 'All is well.' My master hath sent me, saying, 'Behold, even now there be come to me from Mount Ephraim *two* young men of the sons of the prophets: give them, I pray thee, a talent of silver, and *two* changes of garments.' And Naaman said, 'Be content, take *two* talents.' And he urged him, and bound *two* talents of silver in *two* bags, with *two* changes of garments, and laid them upon *two* of his servants; and they bare them before him." In this action of his, he appears to be a type of the wholly leprous "son of perdition," who is to appear in the Time of the End, and it is instructive to notice that this phrase, "son of perdition," only occurs twice, in John xvii. 12 and II. Thessalonians ii. 3.

It is noticeable how often our Lord makes use of this number in His parables, as for instance in the two debtors, the tares and the wheat, the rich man and Lazarus, the Pharisee and the publican, the two sons of Matthew xxi. 28, etc. All through the Bible too, there are instances of two persons, of one whom one was divided off from the other. Such are Cain and

Abel, Ishmael and Isaac, Esau and Jacob, Orpah and Ruth, Vashti and Esther.

Very significant are some of the instances of words which are only used twice by the Holy Spirit, of which we can quote but a few.

In Genesis xv. 10 the word rendered "divided," Hebrew, "*bathar*," only occurs twice in this verse. It is the chapter where the "word of the Lord" first occurs, and is mentioned twice in verses 1 and 4. Then we are told that Abram "believed" that Word, and "He counted it to him for righteousness," and thus we get a picture of how faith in God's Word links us on to Christ's righteousness and divides us from the unbelievers. Then the animals are "divided," and Abram is given God's great unconditional promise of the Land to his seed, which is now in these last days just about to be fulfilled, when those who have been separated by faith as Abraham was, will then be finally separated in resurrection from the unsaved, and will reign with Christ over a sin-cleansed earth.

In Numbers xxiv. 20, 24 the word "perish" consists of a phrase of two words, "*ade obed*," literally, "unto perishing," and is only used in these two verses, where the separation and destruction of the anti-Semitic nations at Armageddon is spoken of in Balaam's prophecy.

In Luke v. 7 the word "sink," Greek, "*buthizō*," occurs again only in 1. Timothy vi. 9, where it is translated "drown." These two passages give us the two forms of sinking, one, a boat heavy-laden with fish, picture of the earnest soul-winner carrying out

his Lord's command to seek the lost, the boat only *begins* to sink, but is brought safe to land with its precious load of fishes. The other passage shows us a heart filled up with desire for the riches of this world, "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition." When the Christ comes to dwell in the boat, an eager longing to win precious souls is the sure result, contrasting with the previous desire for earthly riches, which only fills the heart to eventually drown it in "destruction and perdition."

Another instructive example of a word only used twice, occurs in the same chapter of Luke. It is the word "catch" in the promise of our Lord in Luke v. 10 to Peter. "Fear not; from henceforth thou shalt catch men," or literally, "take men alive." That is, that, learning the lesson taught by our Lord to His disciples in the incident of the miraculous haul of fishes, of obedience to the Master's word, Peter would henceforth become one whose life would be devoted to catching men unto life eternal in the Gospel net. The only other place where it occurs is in II. Timothy ii. 26, where opposers of the Gospel are represented as being taken captive by the devil, that is, taken alive by him. But, keeping in view that the catching of the devil is unto death, and not unto life, it is probable that the passage should be rendered as suggested by the late Bishop Moule: "And that they may wake up and escape out of the devil's trap, held willing captives henceforth by Him Who sets them free to do His Will, the Will of God." Thus

this word again, by being used only twice, emphasizes the separation or division of those who are "taken alive" unto life eternal from those who are led captive to eternal death.

Then there are the five solemn phrases used by our Lord concerning future punishment, which each occur only twice. "The fire that never shall be quenched" (Mark ix. 43-45). "Cast into the fire" (Matt. vii. 19; John xv. 6). "The furnace of fire" (Matt. xiii. 42, 50). "Hell fire" (Matt. v. 22; xviii. 9). "Everlasting fire" (Matt. xviii. 8; xxv. 41). And we might also add John the Baptist's testimony on the same subject—"With unquenchable fire" (Matt. iii. 12; Luke iii. 17). Thus the Lord Jesus and John the Baptist, by using these phrases twice, give witness to the truth of eternal separation.

The second significance attached to the number "two" is that of witnessing, and this is clearly shown by the many cases where witness for God is given by two witnesses, "that in the mouth of two or three witnesses every word may be established." So our Lord said: "It is also written in your law, that the testimony of two men is true. I am One that bear witness of Myself, and the Father that sent Me beareth witness of Me."

Among instances of two witnesses are: Enoch and Noah in ante-diluvian times, Moses and Aaron, Caleb and Joshua, Elijah and Elisha, Peter and John, Paul and Barnabas. Our Lord also sent forth the "seventy" by "two and two," whilst at His Transfiguration Moses and Elijah were the heaven-sent witnesses. At His Resurrection "two angels in

white" bore witness to that stupendous event, and at His Ascension "two men . . . in white apparel" testified to the glorious fact that He will one day return to this earth!

There are also many words referring to witness-bearing which are only used twice, the following are examples: In Galatians iv. 16, and in Ephesians iv. 15 the Greek word, "*aletheuō*," is translated in the former place "tell the truth," and in the latter place "speaking the truth." In Matthew v. 18 the word "tittle," Greek, "*keraia*," only occurs again in Luke xvi. 17. In the former passage we have also two material witnesses "heaven and earth," and two written witnesses "one jot or one tittle," to the fact that all God's law shall be fulfilled, whilst the word "tittle," as we have noticed, is only used twice.

We might close this chapter by noticing that it is the *Second Person* in the Trinity, by Whom we are *redeemed*, and to Whom, as the Living Word, the whole written Word by its *two witnesses*, Old Testament and New Testament, testifies.

THREE.

WITH Three, we come to the first of the four *perfect* numbers, and its significance is that of DIVINE COMPLETENESS and PERFECTION. It is the number of the Holy Trinity. Three Persons in One God, and it is also the number of God's three great attributes: Omniscience, Omnipresence, and Omnipotence.

It is the symbol of the cube. It takes three dimensions to form a solid. With only length and breadth, you have a surface, a superficial area, but with the third dimension of height or depth, you obtain solidity. Alas! that so many Christians know so little of the reality and solidity of the Divine life in their souls. Their Christian life is superficial, they have no "deepness of earth," they have not dug into "the depth of the riches both of the wisdom and knowledge of God," and so "in time of temptation" they "fall away."

Examples of the use of Three throughout the Word of God are very numerous. One of the earliest is in Genesis xviii., the previous chapter to the 19th, which latter we saw gave a very striking example of the use of Two. This 18th chapter has a series of threes, because the picture is not that of separation of believers from unbelievers, but of a perfect or single-minded man, Abraham, walking before God. God had said to him, "Walk before Me, and be thou

perfect," and so in all his ways he sought to shew forth the Divine perfection. So we read that "three men stood by him" in contrast to the two who came to Lot. We find him sitting "in the tent door," and this phrase "the tent door" is repeated three times. It is a picture of where we should all be sitting. Christ is the Door, and all who trust in Him become tent-door dwellers, pilgrims and strangers waiting for the glad moment when the tent shall be struck, and we depart to that "city which hath foundations, whose Builder and Maker is God." Then in verse 6 Abraham bids Sarah prepare "three measures of fine meal," and he himself prepares three things—butter, milk, and a calf. Whilst, too, we have three heavenly visitants in this chapter, we have also three earthly people mentioned, Abraham, Sarah, and "a young man." Thus we see the figure Three used to emphasize a picture of Divine perfection, a man walking before God, and one with whom God can commune, and whom He can take into His confidence, because he keeps "the way of the Lord," and obeys God implicitly in all things.

There are only three definitions of God in His Word: (1) "God is Spirit," (2) "God is Light," (3) "God is Love."

In Numbers vi. 23-27 Israel is given the Divine three-fold blessing; whilst in the Tabernacle the number Three comes out very prominently, there being three divisions of that dwelling-place of God on earth, the Court, the Holy place, and the Holy of Holies. There are three metals used in its construction, gold, silver, and brass, and three colours are again and

again mentioned, as showing forth the Divine perfection of Christ, "blue, and purple and scarlet." It had three entrances, the Gate, the Door, and the Vail.

Our Lord was crucified at the "third hour" (Mark xv. 25), the Inscription over His Head was in three languages, for three hours there was darkness over all the land, and He lay in the grave for three days and three nights. All showing forth the Divinely perfect nature of the Atoning Sacrifice. The Holy Spirit came at Pentecost at "the third hour of the day" (Acts ii. 15). Our Lord's divinely perfect answer to the tempting of the devil was the three-fold, "It is written," which shows us, that the only weapon we need to parry his thrusts, is that same "Sword of the Spirit, which is the Word of God."

The third book of the Bible is Leviticus, the book that shows the way in which alone a sinner can draw near to worship a perfect Holy God; whilst it has 27 chapters, or $3 \times 3 \times 3$. There were three great Feasts ordained for the Jews, the Feast of Unleavened Bread or Passover, the Feast of Weeks, and the Feast of Tabernacles, each setting forth one of those three Divinely perfect Events, the Atoning Sacrifice of the sinless Saviour at His First Coming, the Coming of the Holy Spirit, and the future Reign of Christ on earth at His Second Coming. During our Lord's life on earth, God's Voice was heard from Heaven three times (Matthew iii. 12; xvii. 5; John xii. 28), testifying to His pleasure in His Divinely perfect Son.

Our Lord raised three people from the dead. Jairus' daughter, a young girl of 12 years of age. The widow's son at Nain, a young man of adult age.

Lazarus, a full-grown man. Thus testifying to the completeness of His Divine power over every human stage of existence.

Turning back once more to the Old Testament, we find that great Divine Covenant that God made with Abraham marked with the figure Three, for God tells him to take three animals, a heifer, a she-goat, and a ram, and each animal it is particularly specified is to be " of three years old."

When the spies were sent to search out the Land of Canaan, they returned with three things in their hands, grapes, pomegranates, and figs, as evidence of the Divinely-perfect nature of the Promised Land.

The river Jordan was three times divided miraculously. Firstly, when the children of Israel crossed it on their entrance into the Land. Secondly, when Elijah crossed it on his way to the " chariot of fire and horses of fire " that were to take him home to God. And, thirdly, when Elisha returned to his sphere of service with " a double portion " of the Spirit resting upon him.

Everywhere we turn we find evidence of the significance of this wonderful number. The Old Testament itself is always divided into three parts, the Law, the Prophets, and the Psalms or other writings (Luke xxiv. 44). Whilst the New Testament consists of the historical portion, Gospels and Acts, the Epistles, and the Apocalypse or Revelation, thus emphasizing the Divinely-perfect nature of both the Old and New Testaments.

Then the Divine perfection in over-ruling the history of the world and of His earthly people, the

Jews, and His spiritual people the Church, is shown, by the way three persons are linked together. Such are Shem, Ham, and Japheth. Abraham, Isaac, and Jacob. Gershom, Kohath, and Merari. Saul, David, and Solomon, who each reigned 40 years, and who show us in type the man-chosen king, Saul, the God-chosen king, David, type of Him Who is the Son of David in His rejection, and the God-chosen king, Solomon, type of Him Who is yet coming as Son of David to rule over this earth in glory.

Other examples are, Noah, Daniel, and Job (Ezekiel xiv. 14 and 20). Hananiah, Mishael, and Azariah. Peter, James, and John.

We might here remark that just as the devil tries to imitate all God's workings, and as he had his false Bar-Abbas, which means "son of the father," when the real Divine Son of the Father presented Himself for the acceptance of His people, so in the Time of the End, as we are told in Revelation xvi. 13, will he have his unholy trinity of evil, "three unclean spirits," which come out of the mouths of that fearful trinity, the dragon, the beast, and the false prophet. This is the time when sin will reach its final consummation, the final perfection, if we may so say, of evil under the awful reign of Antichrist, "the Man of Sin," before his utter destruction at the Coming of Christ in glory.

Of words occurring three times only, the following are instructive: Abba=Father, which only occurs in Mark xiv. 36, Romans viii. 15, and Galatians iv. 6. Acheiropoietos=made without hands; this word occurs in Mark xiv. 58, II. Corinthians v. 1, and

Colossians ii. 11. In the two former places it refers to the perfect glorified body that God will give to each of His own at their resurrection. In the latter place it refers to the Divinely-perfect work of our redemption.

In the Old Testament we have the Hebrew word "*nard*," spikenard, occurring only three times, all in Solomon's Song, typifying the fragrance of the Divine perfection of the Bride of Christ. Another is "*taalumah*," secrets, occurring in Job xi. 6, xxviii. 11, Psalm xliv. 21.

But perhaps two of the most interesting are the following. "*Kapporeth*," mercy-seat, which occurs 27 times in the Old Testament, that is 3 times 3 times 3. It speaks of the Lord Jesus in type as being the Place where the sinner can obtain mercy, the place where the Divine perfection of the Saviour shines forth in all its glory. The other is in the New Testament, "*musterion*," a mystery, which also occurs 27 times, or $3 \times 3 \times 3$. We are told in 1. Corinthians iv. 1 that we are "stewards of the mysteries of God," and in Matthew xiii. 11 our Lord tells His disciples that "it is given unto you to know the mysteries of the Kingdom of heaven." This figure, twenty-seven, or 3 carried to its third power, occurs in many instructive places, and deserves a study to itself. It marks the number of books of which the New Testament is composed, that book which tells of the Perfect Divine Sacrifice of the Son of God, "Who His own Self bare our sins in His own Body on the tree."

FOUR.

FOUR marks God's CREATIVE WORKS, it is the number of Creation, the World number, the City number. The Fourth Day in Genesis finished the material creation, with the fifth day the peopling of it began.

The earth has four regions, North, South, East, and West. There are four divisions to our day, Morning, Noon, Evening, and Midnight. The earth has four elements, earth, air, fire, water, whilst there are four seasons, spring, summer, autumn, and winter, and four kingdoms, mineral, vegetable, animal, and spiritual.

So, when we come to the Bible, we find this significance constantly appearing in connection with this number. In Genesis ii. 10 we read that the river which went out of Eden to water the earth " was parted and became into four heads." In Genesis x. 5, 20, 31 we find a fourfold description of the peopling of the earth, and this fourfold description is maintained in Revelation v. 9, vii. 9, x. 11, xi. 9, xiii. 7 (R.V.), xiv. 6, and xvii. 15.

In Ezekiel i. 5, 6 and x. 9, 11, 14, 20, 21, we read that the cherubim, the executive of God's Will in connection with His creative works, had four faces, four wings, four sides, and four wheels.

In Daniel ii. 40 we read, under the picture of an image, of four world empires which were to rule before

the Coming of the Lord Jesus to set up His glorious Kingdom. And in Daniel vii. 2, 3 of "four winds," and "four great beasts," in a similar picture of world government. There are also only four kings named in Daniel. Nebuchadnezzar and Belshazzar, kings of the Babylonian empire, Darius, the Median, and Cyrus, the Persian.

The fourth book of the Bible is Numbers, called in Hebrew, "The Wilderness," because it gives the story of the children of Israel in the wilderness, a picture of our walk on the earth.

In Ezekiel xiv. 21 we read of God's "four sore judgments," the sword, the famine, the noisome beast, and the pestilence. Four women, Thamar, Rachab, Ruth, and "her that had been the wife of Urias" are mentioned in our Lord's earthly genealogy.

The rainbow, the token of God's covenant not to again send a flood to destroy the earth, is mentioned four times in the Old Testament, in Genesis ix. 13, 14, 16, and Ezekiel i. 28. Whilst in Proverbs xxx. 18-31 there is a very instructive passage giving four sets of four things each, in connection with the earth.

In Matthew xiii. our Lord in His parable of the sower gives four different kinds of soil as that in which the seed fell: the wayside, the stony, the thorny, and the good.

In 1. Corinthians xv. 39 four different kinds of flesh are instanced of God's created earthly beings, man, beasts, fishes, and birds.

In Revelation xx. 2, when the devil's power on earth is put an end to during the Millennium, he is given a fourfold description, as, "the dragon, that old

serpent, which is the Devil, and Satan," to emphasize the fact that, though he continues to exist, yet his earthly power is taken from him through his imprisonment during our Lord's Millennial reign. Again in Revelation v. 12, 13 the heavenly creatures in verse 12 give a sevenfold ascription of praise to the Lamb, whilst the earthly creatures of verse 13 only give a fourfold ascription of praise, thus very clearly bringing out the spiritual significance of the figure Four, and showing that it is given the same hidden meaning from Genesis to Revelation, a clear proof that the whole Bible is the work of One Supreme Mind.

When our Lord gave that wonderful talk on the Mount of Olives about the events that should precede His Return to reign over the earth, it was to four disciples only, as St. Mark records: "Peter and James and John and Andrew asked Him privately, Tell us, when shall these things be?"

These illustrations might be multiplied, but the list given will help to put the student on the track of many others, and cause greater interest in the study of God's wonderful Book.

Significant words occurring four times only are: "*maskoreth*," wages or reward, Genesis xxix. 15, xxxi. 7, 41, Ruth ii. 12. "*Anthos*," flower, James i. 10, 11, 1. Peter i. 24 (2), where the fleeting nature of man's earthly life is compared to a fading flower. "*Akris*," locust, Matthew iii. 4, Mark i. 6, where John the Baptist's earthly food is described, and Revelation ix. 3, 7, where the earthly plague of locusts is used to symbolise one of the three "woes" of the End-Time on earth. "*Akroatēs*," a hearer, Romans

ii. 13, James i. 22, 23, 25, where mere earthly hearing is warned against. The Word must be spiritually heard, to be acted on and bring forth fruit in the life. The Greek word, "*kurios*," Lord, occurs 44 times in the first Epistle, that to the Romans, showing the authority of the Lord Jesus over His Church on earth. It is not merely when we get to heaven that we are to recognise the Saviour as our Lord. He is our Lord now, and we must seek to obey Him now in every detail of our earthly lives.

Then in gematria we learn interesting facts of the significance of this number. Damascus is considered to be the oldest existing city on earth, and its gematria, or numerical value, as already shown, is 444! Again, in Revelation xiv. 15, "the harvest of the earth" is about to be reaped, and the word "*therison*," reap, has a value of 444!

In Psalm cxviii., the middle of the whole Bible, we are given a graphic prophetic picture of the Jewish nation, God's earthly people, restored to the Holy Land, but in deadly peril at the battle of Armageddon of being destroyed in that last great earth struggle. And in verses 10, 11, 12 there occurs four times the Hebrew word "*sabab*," translated "compassed me about." The numerical value of this word is 64, or 4 times 4 times 4. It is at this time that the Lord Jesus Christ comes in glory to rescue the believing remnant of the Jews, who will then cry as in verse 26 of this Psalm: "Blessed be He that cometh in the Name of the Lord."

FIVE.

THE number Five is significant of God's wonderful GRACE and power. This is shewn in the work of the Fifth day. Not until this day is there any mention of life, but then in Genesis i. 20, 21 we find "life" and "living" creatures spoken of, whilst twice in these verses is it said that the bringing forth of these living creatures was "abundantly." Instantly reminding us of the words of Him Who said, "I am come that they might have life, and that they might have it more abundantly." It was God's grace and power that brought living beings into existence in the natural world, and it is through His infinite grace and power that spiritual life can come to all, who are willing to receive "the Light of the world" into their hearts. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." And again we read: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." So in this first chapter of Genesis the three Hebrew words translated life, living, and living thing, occur five times in all.

Life is a gift from God, and spiritual life is "the gift of God," which is available through God's wonderful grace to any poor sinner who will accept it. Grace is favour shown to the unworthy; it is not something that can be merited, it can only be received with gratitude to the Giver for such wonderful love.

Then in the work of the very first day, which was occupied with the creation of Light, the Hebrew word, "*or*," meaning light, occurs five times, because God's grace was thus manifested in giving light to a dark world. Similarly, the Hebrew word, "*maor*," meaning light-giver, occurs five times only in the work of the fourth day, when the great light-givers were set in the sky.

In Genesis vii. and viii. we read that from the time the Ark floated during the Flood, to the time it again rested on the mountains of Ararat, was exactly 150 days or 5 months, showing God's pure grace in saving Noah and his family, because he trusted in God's Word.

In Genesis xiv. we have a war of "four kings with five" (verse 9), the five kings are defeated, and then when helpless, by God's grace, through His faithful believing servant, Abraham, the four kings are themselves overthrown, and the five kings recover all their goods, and those who had been taken captive.

Again, when the children of Israel were, by God's infinite grace, set free from the cruel Egyptian bondage, we read that the "children of Israel went up by five in a raik (lit.) out of the Land of Egypt." And to this day the Egyptians have a rooted dislike to the number "five," God having so marvellously shown forth His grace and power in setting these poor slaves free from their cruel masters.

When we come to the erection of the Tabernacle in the wilderness, we find it very definitely marked with this number, as being the place where God's grace

could be shewn to helpless sinners. The pillars supporting the hangings of fine twined linen of the surrounding Court were 5 cubits high, and 5 cubits apart, signifying to all, that here was the place where God's free grace could be displayed. Again, when the Israelites, trusting in God's Word, drew near to worship Him, bringing the little lamb, "without blemish," that was the picture of the sinless One Who was to come, the sacrifice when killed was laid upon the brazen altar, whose surface was a square of 5 cubits by 5 cubits, thus testifying that the acceptance of the sinner was due to no merit of his own, but solely to God's infinite grace, extended to all who trusted in His Word, and believed that One would come Who should offer Himself, without blemish and without spot to atone for their sins through His precious Blood.

Whilst the altar thus had a surface of 5 cubits by 5 cubits, it was 3 cubits high, speaking thus of the Divine perfection of the way of approach to God, provided through His grace to the unworthy sinner. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." And again: "No man cometh unto the Father but by Me." Christ alone, the Lamb of God, is the Only Way of Life to sinners, who cannot know anything of the Divine perfection save through Him, and by His infinite grace. The "Door" of the Tent was hung upon 5 pillars, telling of Him Who said, "I am the Door," and through Whom alone can we experience the saving efficacy of the Divine grace. The component parts of the Holy Anointing Oil, type

of the Holy Spirit's sanctifying grace, were five in number, myrrh, sweet cinnamon, sweet calamus, cassia, and olive oil, whilst the measurement of each constituent is a multiple of 5. The 500 shekels of the myrrh, and of the cassia being $5\times5\times5\times4$, and the 250 shekels each of the sweet cinnamon and sweet calamus being $5\times5\times5\times2$. Whilst the only liquid element, the olive oil, which dissolved the other constituents into one whole, was one hin, speaking thus of "the unity of the Spirit," which binds believers together in their "one faith."

Similarly the Incense was also composed of five thing : stacte, onycha, galbanum, frankincense, and salt (the word translated "tempered together" is literally "to salt"). For it is that same gracious Holy Spirit Who teaches us to offer prayer, of which the incense was a type, "for we know not what we should pray for as we ought : but the Spirit Himself maketh intercession for us with groanings which cannot be uttered."

A very interesting instance of the use of "five" in the Old Testament is in connection with the giving of the Covenant of Circumcision, by which the seed of Abraham were separated unto God. God took the fifth letter of the Hebrew alphabet "h," and put it into Abram's name, thus changing it to Abraham, to show that it was all of God's pure grace that He was thus going to bless Abraham, and make him "a father of many nations." He did exactly the same thing, too, with Abraham's wife, Sarai, changing her name by the interposition of this same fifth letter "h" into her name, so as to make it read Sarah, or princess,

giving her the promise that she should be "the mother of nations," and all who trust in God and obey His call and accept of His free grace, become spiritual children of Abraham and Sarah, whose heavenly seed is now as the stars of heaven, innumerable!

In Leviticus xxvi. 8 we are told that obedience to God's Word would enable God to show His grace to the Israelites, so that "five of you shall chase an hundred."

And again in 1. Corinthians xiv. 19 we read, "Yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." Illustrating the fact that God's grace and power must be manifested in our preaching, if our preaching is to bear fruit. It is "not by might, nor by power, but by My Spirit, saith the Lord of Hosts," and unless that "Spirit of grace and supplication" wings our speech, "ten thousand words" will accomplish less than "five" spoken in the power of the Holy Spirit, "the Spirit of wisdom and understanding." It is the Holy Spirit alone Who can make us "of quick understanding in the fear of the Lord."

When David slew Goliath, it was not in the might or strength of Saul's armour, but with "five smooth stones out of the brook," so it is with stones picked out of the brook which flows with living water, the Word of God, that we too, can, trusting in God's loving grace, slay our spiritual foes. "The Sword of the Spirit," there is none like that! May we learn to wield it well. Again in Daniel ii. 34 it is a Stone

" cut out without hands " that smites the image, and, breaking it to pieces, brings in that glorious Fifth Kingdom of the Millennial Day !

In Ephesians iv. 11 we are told of the five ministries, through whom the Gospel of the grace of God is preached to the world, viz., apostles, prophets, evangelists, pastors, and teachers.

A beautiful example occurs in Psalm ciii., where verses 3, 4 and 5 tell us of God's marvellous grace in forgiving, healing, redeeming, crowning, and satisfying !

In 1. Corinthians i. 27, 28, we have God's five-ranked army of decreasing human weakness: the fools—no talents, the weak—no strength, the base—no reputation, the despised—no standing, and the things which are not—nothing and nobody, chosen by God's grace " to bring to nought things that are."

But we have given enough instances to guide the student in the use of this beautiful number, and will close the chapter with a few examples of words and phrases used five times only.

Among such are the Greek word " *Paraklētos*," Paraclete, or One called alongside to help. It occurs in John xiv. 16, 26, xv. 26, xvi. 7, used of the Holy Spirit, and in 1. John ii. 1 it is translated " Advocate," and used of the Lord Jesus. It is through His grace, through the working of the Holy Spirit in our hearts, that we are redeemed and sanctified.

Another is " *agalliasis*," exceeding joy or gladness. It occurs in Luke i. 14, 44, Acts ii. 46, Hebrews i. 9, and finally in Jude 24. These are very significant passages, and the student will find an hour's study of

them, seeking the help of the Holy Spirit, will richly repay him.

Another is "*chriō*," to anoint, occurring in Luke iv. 18, Acts iv. 27, x. 38, Hebrews i. 9, of the Lord Jesus being anointed, and in II. Corinthians i. 21 of the Church being anointed.

"*Huiothesia*," adoption, occurs five times, and its gematria is 705 or 5×141. It refers to the adoption of the Jews as God's covenant earthly people, and to the Church as God's heavenly people. In both cases an act of pure grace on God's part.

Fivefold phrases are "Bless the Lord, O my soul," occurring in Psalm ciii. 1, 2, 23, civ. 1, 35. "Whosoever hath to him shall be given," occurring in Matthew xiii. 12, xxv. 29, Mark iv. 25, Luke viii. 18, xix. 26.

SIX.

SIX is used all through the Bible as the number of MAN. It was on the sixth day that Man was created, and six is especially significant of man as glorifying himself, trusting in his own powers, and believing in himself as sufficient for all his needs, and well able to take care of himself without God's help or guidance. There are six generations given of Cain, "who was of that wicked one, and slew his brother," and it was "in the six hundredth year of Noah's life" that man, having filled up the cup of wickedness in exalting himself against God, was destroyed by the waters of the Flood.

So in the history of Lot we read of six downward steps of his progress toward Sodom. He (1) "lifted up his eyes," (2) "chose," (3) "journeyed east," (4) "dwelled," (5) "pitched his tent toward," and finally do we read (6) "Lot . . . dwelt in Sodom," and there he was living in a "home" and not a tent, having forsaken his character as "a stranger and a sojourner" (Genesis xxiii. 4), when the judgment fell upon those wicked cities, out of which he only escaped by God's mercy with his life.

The giant, Goliath, was 6 cubits and a span in height, he had 6 pieces of armour, and his spear's head weighed "600 shekels of iron." Whilst the "man of great stature" of II. Samuel xxi. 20 had "on every hand six fingers, and on every foot six toes."

In Daniel iii. we read of Nebuchadnezzar setting up " an image of gold " for everyone to worship, and this image was 60 cubits in height, and six cubits in breadth, whilst six kinds of musical instruments are mentioned, viz., " the cornet, flute, harp, sackbut, psaltery, and dulcimer," as giving the signal for this worship of the deification of man to begin.

An interesting instance of six, shewing its spiritual significance, is given in Psalms ix. and x., which, in the original Hebrew, are connected together by an acrostic, each verse of these two Psalms commencing with a letter of the Hebrew alphabet, the acrostic running consecutively through both Psalms. But in the middle of the acrostic, six letters of the Hebrew alphabet, mem, nun, samech, ain, pe, and tsaddi, are omitted ! When we come to study the reason, we find that both these Psalms have as their subject, " the man of the earth " (Psalm x. 18), or Antichrist, " that wicked one," " who opposeth and exalteth himself above all that is called God, or that is worshipped." And the cry of the godly goes forth in that evil time, " Arise, O Lord ; let not man prevail ; let the heathen be judged in Thy sight. Put them in fear, O Lord ; that the nations may know themselves to be but men " (Psalm ix. 19, 20).

It is exceedingly interesting to see how this number six, man's number, is contrasted in many places in God's Word with the next number, seven, the number of spiritual perfection. In Numbers xi. 5 we have six items given, of the food eaten by the Israelites in Egypt, fish, cucumbers, melons, leeks, onions, and garlick. Notice how they are all appetising, but not

sustaining; they have much flavour and piquancy, but no strength-giving power. They are a type of the tasty but unsatisfying things of the world. Then in Deuteronomy viii. 8 we are given a list of Canaan's foods; they are seven in number, wheat, barley, vines, fig trees, pomegranates, oil olive, and honey. All nourishing, satisfying, and sustaining foods, calculated to build up and strengthen.

When, however, Sennacherib, the king of Assyria, trying to persuade the Jews to surrender Jerusalem to him, describes the land to which he proposes to deport them, he indeed describes it as "a land like your own land," but enumerating its foods, the number falls to six again, as in the case of Egypt, viz., "a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey," because it is man's land, in contrast with God's land. Happy are those who dwell in the heavenly Canaan, and have left the piquant but unsatisfying fruits of the world behind them. Truly their lot is blessed, for it is "a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year," and so their days are "as the days of heaven upon the earth," for it is "a land that floweth with milk and honey," and they drink "water of the rain of heaven."

Another very interesting instance of this contrasting of six with seven bringing out the spiritual significance in each number is found in Hosea ii. 5, 8, 9, where in speaking of the spiritual wickedness of Israel in seeking her good things from idolatrous nations instead of from God, it gives in verse 5 a list of six

things so sought, " I will go after my lovers, that give me my bread, and my water, my wool and my flax, mine oil and my drink." And then in verses 8 and 9 it enumerates seven things that God had given her : corn, wine, oil, silver, gold, wool, and flax.

Still another occurrence is in connection with the measurement of the Great Temple in Ezekiel. The " measuring reed " used was one " of six cubits long," but as we are told that the cubit was what is called the " great " cubit (xli. 8), and was of a " cubit and an hand breadth " (xl. 5), and as six handbreadths went to one cubit, the reed was seven ordinary cubits in length. Thus we are shewn that in the Millennial age, under the reign of the Lord Jesus Christ, though man will still exist on the earth in human form as marked by his number, six, yet things will come in their completion (typified by measurement) to a state of spiritual perfection, as marked by the number seven.

There are six words used for " man " in the Bible, four in the Old Testament, and two in the New. They are Adam, Ish, Enosh, Geber ; Anthropos and Anēr. Each bringing out some different phase or characteristic of man's nature.

In the great battle of Armageddon, when man puts forth his power in a final struggle against God's holy Will, we read that in the terrible destruction by God of the northern armies, only " the sixth part " is to be left.

Of words connected with six, one is " *achuzzar*," possession, or what is held fast, which occurs 66 times. Its first occurrence is in Genesis xvii. 8, where God

promises the land of Canaan to Abraham for "an everlasting possession," and the last is in Ezekiel xlviii. 22, where it is used in describing the possession of the Prince during the Millennial age.

Another example is "*ereunaō*," search, which occurs six times. The first occurrence is in John v. 39, where man is told to search the Scriptures, so that he may come to a knowledge of Him in Whose hand is the gift of eternal life, and the last is in Revelation ii. 23, where our Lord says, "I am He which searcheth the reins and the heart." The other places are John vii. 52, Romans viii. 27, I. Corinthians ii. 10, and I. Peter i. 11. Truly only by allowing Him Who is the Resurrection and the Life to search out and reveal to man his proud and rebellious heart, can man ever hope to come to a true knowledge of himself, and learn that his case is hopeless without the atoning mercy of the Saviour's precious Blood.

Another word is "*rebah*," to grow, or make great. It occurs only in Daniel ii. 48, iv. 11, 20, 22, 23, picturing man's greatness.

In the last chapter but one of this book will be found examples of this number in its triple form of 666, "the number of the Beast, for it is the number of a man," looking to the great super-man, "the man of sin," yet to come.

SEVEN.

THIS wonderful number is the second of the four perfect numbers. It stands so self-evident on almost every page of the Holy Scriptures, that everybody is quite familiar with it. Its significance is that of SPIRITUAL PERFECTION, and the Word of God being the work of the Holy Spirit, is spiritually perfect, hence its frequent occurrence. It is the hall-mark of the Holy Spirit's work, and, as a watermark on paper shows the mill from which the paper came, so this wondrous number bears witness as a watermark to the fact that the Bible is the work of the Holy Spirit.

Illustrations of the use of this number are so numerous indeed that they would fill a book, here we need only cite a few outstanding examples. In the opening chapter of the Bible and in its first verse we get a wonderful example of this number in the fact that the verse contains seven Hebrew words, and these seven words have 28 letters, or 4×7. Whilst the gematria or numeric value of the three nouns in the verse, "God," "heaven," and "earth" is exactly 777! The first three words have 14 letters, the last four words have 14 letters (or 2×7), the 4th and 5th words have 7 letters, and the 5th and 6th words have 7 letters. There are in fact over 30 different combinations of seven in this first verse of the Bible! How clearly this shows its Divine Authorship, for the mind of the cleverest man that ever lived, is not capable of devising such a sublime mathematical problem, as that contained so artlessly in this simple

verse, "In the beginning God created (i.e., made out of nothing at all) the heaven and the earth." A simple statement of the most stupendous miracle, and yet its truth proved to the hilt by the hiding within it of a mathematical key, which it makes the brain reel even to consider!

The marking of the "seventh day" of earth's creation as the day of rest, is too well known to need comment.

Then we have seven men, who lived to over 900 years: Adam, Seth, Enos, Cainan, Jared, Methuselah, with Noah, the "perfect" man as the seventh. Whilst Lamech the father of Noah is marked by an age of 777 years. The story of the Flood in Genesis vii. begins with a series of sevens in the first four verses.

In Genesis xviii. and the account of Abraham's intercession on behalf of Sodom and Gomorrah, the "righteous" are spoken of seven times. In Genesis xxii. 11 "the Angel of the Lord called out of heaven "Abraham, Abraham," and there are seven people through Scripture who received this double call: Abraham, Jacob, Moses, Samuel, Martha, Simon Peter, and Saul (Paul). We note that of the three in the New Testament, Peter and Paul were respectively the great apostles to the Jews and to the Gentiles, whilst Martha was the "certain woman" who "received" Jesus into her house, and of whom it is said, "Now Jesus loved Martha." May every reader of this book be led to receive the Lord Jesus into their hearts to make His home there!

There are seven oak-trees specially mentioned in Scripture, in Genesis xxxv. 4, 8, Joshua xxiv. 26,

Judges vi. 11, II. Samuel xviii. 9, I. Kings xiii. 14, I. Chron. x. 12.

There are also seven earthquakes: (1) At Horeb (Exodus xix. 18). (2) At the victory of Jonathan and his armour-bearer (I. Samuel xiv. 15). (3) When God revealed Himself to Elijah at Horeb (I. Kings xix. 11). (4) In Uzziah's reign (Amos i. 1, Zechariah xiv. 5). (5) At Christ's death (Matthew xxvii. 54). (6) At Christ's Resurrection (Matthew xxviii. 2). (7) When Paul and Silas were in prison at Philippi (Acts xvi. 26). The eighth, that is given special mention in Zechariah xiv., is yet future, and will occur when Christ comes to earth in glory for His Millennial reign to inaugurate earth's new or resurrection Day. Meanwhile, we are told that "great earthquakes in divers places," such as are now constantly occurring, was to be one of the special signs that that glad Millennial reign is about to commence!

In Isaiah xi. 2 there is a seven-fold description of the Holy Spirit, as resting upon the Saviour, "And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom, and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord."

Seven "gifts" are mentioned in Romans xii. 6, 7, 8: prophecy, ministry, teaching, exhorting, giving, ruling, and shewing mercy.

This figure shines out, as we have said, constantly through the Word, but when we reach the last book, Revelation, that deals with the consummation of all things, and the bringing in of spiritual perfection on earth, we find it positively scintillates with sevens.

There are "seven Spirits" before God's throne, "seven stars" in Christ's right hand, "seven golden candlesticks," seven Letters to the churches, a Book "sealed with seven seals," "seven angels" standing before God with "seven trumpets," "seven thunders," and "seven last plagues." The "Book of Life" is also spoken of seven times in this book.

A very large number of significant words are only used seven times or a multiple of seven times. Of these a few of the most instructive are: "*gan*," a garden. It occurs 42 times (6×7), of which 14 or 2×7 are in Genesis, and 28 or 4×7 elsewhere. God's first act after Adam was created, was to plant "a garden eastward in Eden" to put Adam in, and there He loved to walk with Adam and Eve, till sin came, and broke that sweet communion. In Solomon's Song we have a picture of the Heavenly Bridegroom's delight again to walk with His Bride, whom He has redeemed with His precious Blood; Her heart is "a garden" made beautiful by the loving hands of the Master Gardener, and there He walks, delighting His eyes with the Eden of spiritual perfection wrought by His redeeming grace. "My Beloved is gone down into His garden to the beds of spices, to feed in the gardens, and to gather lilies." It is there He sees of "the travail of His soul" and is "satisfied." "*Bar*," clean, clear, pure, choice. It occurs seven times in Job xi. 4, Psalm xix. 8, xxiv. 4, lxxiii. 1, Proverbs xiv. 4, Song of Solomon vi. 9, 10. A study of these passages will be found most helpful.

"*Man*," manna, occurs 14 times (2×7). It is always translated manna, so can be easily traced in

the Old Testament. Manna, that bread that came "from Heaven" is, as our Lord showed, a type of Himself, Who is "the true Bread from Heaven." "For the Bread of God is He Which cometh down from heaven, and giveth life unto the world."

"*Aphthartos*," immortal, incorruptible. It occurs in Romans i. 23, 1. Corinthians ix. 25, xv. 52, 1. Timothy i. 17, 1. Peter i. 4, 23, iii. 4, making a very instructive little study.

"*Anastasis*," resurrection, occurs 42 times (6×7).

"*Agapē*," love, occurs seven times in St. John's Gospel (v. 42, xiii. 35, xiv. 15, xv. 10, xv. 13, xvii. 26).

The phrase, "a new song," occurs seven times in the Old Testament, always in connection with the Second Coming of Christ (Psalm xxxiii. 3, xl. 3, xcvi. 1, xcviii. 1, cxliv. 9, cxlix. 1, and Isaiah xlii. 10). It is literally "a Song unheard of before."

In Psalm xxix. occurs "the Voice of the Lord" seven times.

Instances of this significant number might be almost indefinitely multiplied, and as we shall have occasion to speak of it in combination with other numbers in later chapters, we will close these examples with the sevenfold "blessed" of Revelation. They occur in Revelation i. 3, xiv. 13, xvi. 15, xix. 9, xx. 6, xxii. 7, 14. A reason is given for each Beatitude, except the central one in xix. 9, "Blessed are they which are called unto the Marriage Supper of the Lamb." It is so obvious that those who are called to this transcendent scene of bliss are "blessed," that no reason is given. May all who read this book be *ready* to go in, when that glad summons is given!

EIGHT.

We now come to a number whose significance is very strongly marked in Scripture. Eight is the number of RESURRECTION, of regeneration, of coming out of an old life into a new. It first occurs in connection with Adam's age after he had begotten Seth, his godly seed. It is said: "And the days of Adam, after he had begotten Seth, were eight hundred years; and he begat sons and daughters." So that the number is associated with new life, and a godly seed, after Cain's failure. Then we find that eight persons were saved in the Ark at the Flood, typifying resurrection only in Christ. "God . . . spared not the old world, but saved Noah the eighth person, a preacher of righteousness." And again, "the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

It is instructive here to notice that the sad refrain "and he died," which runs through Genesis v., occurs exactly eight times, shewing that even behind that sad story of death, the result of sin, there lay the promise of a joyful resurrection, through One Who was to come, and Who through His atoning Blood

would be " the Resurrection and the Life " to all who would put their trust in Him.

This chapter of Genesis begins with the phrase, " This is the book of the generations of Adam," in other words the sinner's book, detailing the result of sin, and the refrain is of death, " the wages of sin." But when we turn to the only other place where this phrase occurs (Matthew i. 1), " the book of the generation of Jesus Christ," that is, the Saviour's book, we find the phrase, " and begat," is the glad refrain running all through the chapter, a refrain of life, because it is the book of Him Who is " the Resurrection and the Life." And this phrase occurs 39 times, and then " was born Jesus, Who is called Christ," making 40 times in all, or 5×8, that is, the number of God's grace and power multiplied by the number of resurrection !

Then when in Genesis xvii. God makes an everlasting covenant with Abraham, the command is given, " he that is eight days old shall be circumcised among you." Thus was every male Jewish child to be brought into a new covenant relationship with God on the eighth day of his life, and any who was not so circumcised on the eighth day, was to " be cut off from his people."

In that beautiful type picture of Genesis xxiv., where Abraham's servant goes to seek a bride for Isaac, typifying the calling out by the Holy Spirit of the heavenly Bride of Christ, we find Isaac's name mentioned exactly eight times, and he is the type of Him Who is the heavenly Bridegroom, " the Resurrection and the Life." So too is the wife mentioned

eight times only, thus: six times as "a wife," then as "thy master's son's wife," and then the eighth time is when we read, "she became his wife," which is the type of that "first resurrection" when the Bride is called to "the Marriage Supper of the Lamb."

The names of our Lord in the New Testament, such as "*Sōtēr*," Saviour, 1408; "*Kurios*," Lord, 800; "*Christos*," Christ, 1480; "*Messias*," Messiah, 656, have numerical values which are all multiples of eight.

There are also eight individual cases of resurrection mentioned in the Bible (apart from our Lord's Resurrection and those saints who came out of their graves at that time). Three occur in the Old Testament, three in the Gospels, and two in Acts (I. Kings xvii. 17-22, II. Kings iv. 32-37, xiii. 20, 21, Luke vii. 11-15, Mark v. 35-42, Luke viii. 49-55, John xi. 1-45, and Acts ix. 36-41 and xx. 9-12).

In writing the New Testament, that wonderful portion of God's Word, which records the Saviour's life, death, and glorious Resurrection, the Holy Spirit employed eight writers, or "pens," viz., Matthew, Mark, Luke, John, Paul, James, Peter, and Jude.

It was of course on the eighth day or the new "first day of the week" that our Lord rose from the dead, whilst the Holy Spirit also came from heaven at Pentecost, on that same day. Thus is the lesson taught us that it is only by faith in Christ's Resurrection, through the baptism of the Holy Spirit, that there is hope of a joyful resurrection for any poor sinner.

This wonderful number, eight, will be found peeping out in many places in the Bible where the spiritual truth of resurrection or regeneration is hidden away, but we will content ourselves with but one more, before giving a few instances of words occurring eight times.

In the New Testament our Lord applies to Himself the distinctive name of "Son of Man," always with reference to the fact that, being the only sinless Man, He is the only One Who has the right to rule over the earth. In Matthew viii. 20 He remarks: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." This is the first occurrence of this title, and it shows the only One Who had the right to rule the earth unable in His rejection to lay claim to even a corner of His own earth! In Revelation xiv. 14 we get the last occurrence of this Name, where the Son of Man is seen sitting on a white cloud crowned with "a golden crown, and in His hand a sharp sickle." He is coming to reap the harvest of the earth, or in other words to call unto Himself in a joyful resurrection all those who have washed their robes in His precious Blood, and this is the 88th time the name occurs! The angel cries to Him that the hour is come for Him to reap, "for the harvest of the earth is ripe." Now the words "the harvest" in Greek are ὁ θερισμος, "*Ho therismos*," and the gematria of these words is 704, which is 8×88!

We have seen above that the gematria of Saviour (Gr. *Sōtēr*) is 1408, and it will be noticed that this is exactly the double of 704, the gematria of the Harvest,

The one, Saviour, being 16 times 88, whilst the Harvest He reaps is 8 times 88! The Lord of the Harvest is of course greater than the Harvest, and this is beautifully expressed by the doubling of the figures hidden in the words used. The same phenomenon will be noticed in the words for Bridegroom and Bride, in respect of the number of times they occur. The Bridegroom being mentioned 16 times, and the Bride only 8 times!

Thus does the same significance of this number shine out from Genesis to Revelation, a marvellous proof of the fact that the whole of God's Word was written by the same Master Mind, the Holy Spirit of God. We might perhaps remember here that the gematria of "reap" in this same verse (Greek, "*therison*"), is 444, showing that the harvest is from the earth, a taking up in joyful resurrection out of the whole earth of those who are redeemed by the Saviour's Blood.

Of words that only occur eight times are: "*libbah*," heart, occurring in Psalm vii. 9, cxxv. 4, Proverbs xv. 11, xvii. 3, xxi. 2, xxiv. 12, Isaiah xliv. 18, Ezekiel xvi. 30. "*Zakah*," be clean, be clear, count pure, cleanse, make clean. It occurs in Job xv. 14, xxv. 4, Psalm li. 4, lxxiii. 13, cxix. 9, Proverbs xx. 9, Isaiah i. 16, Micah vi. 11. A study of these passages shows how hopeless regeneration is except through receiving God's Word into the heart.

"*Enduma*," clothing, garment, raiment. It occurs in Matthew iii. 4, vi. 25, 28, vii. 15, xxii. 11, 12, xxviii. 3, and Luke xii. 23.

These passages emphasize the greater importance of taking care to have on the right kind of garment on one's *soul*, than on one's body. For only those who are clothed with the robe of Christ's righteousness can look forward to a glad resurrection day.

"*Numphios*"=Bridegroom, occurs 16 times, whilst "*Numphē*"=*Bride*, occurs eight times, reminding us thus of the joyful Resurrection awaiting the Bride of Christ when she meets her heavenly Bridegroom!

There are many other wonderful instances of the use of this figure which the Bible student will discover, so we will close by remarking that David was the eighth son of Jesse, whilst Solomon was the eighth son of David, both of them being picture types of Him Who is "the Resurrection and the Life." Whilst Bethlehem, where the Son of David was born, is mentioned exactly eight times in the New Testament!

NINE.

THIS number is again extremely well-marked through Scripture. It is the number of FINALITY or completion. When we have counted up to this number we have used up all our digits, and have to use them over again to express higher numbers.

The first instance of the use of Nine in God's Word is in the opening sentence, where in Genesis i. 1 the words, "In the beginning, God" (Hebrew, *Brayshith Elohim*), have a numerical value of 999. Thus signifying that God fills and completes everything. "All things were made by Him, and without Him was not anything made that was made." Another instance of this use of the number is in the words, "My wrath," in Hebrew iii. 11 (Greek, "*tē orgē Mou*"), the gematria of which is also 999, showing that the measure of the iniquity of the Israelites was completed, filled up, and God's wrath had to be manifested against them.

A remarkable instance of this number occurs in the use by our Lord of the word *amēn* (translated "verily"). He used this word 99 times (according to R.V.), and its numerical value is also 99! Thus we are shown by spiritual arithmetic that our Lord's words contain God's final offer of mercy to hell-deserving sinners. If that offer is not accepted before this day of grace ends, then the just judgment of God must fall upon those who have rejected the free pardon through a Saviour's love. "He that rejecteth Me, and receiveth not My Words, hath one that judgeth

him: the words that I have spoken, the same shall judge him in the last day."

At the Crucifixion the Saviour's wondrous work was accomplished at the ninth hour, for we read: "There was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, He said, 'Father, into Thy hands I commend My spirit': and having said thus, He gave up the ghost."

There are nine "fruit of the Spirit," enumerated in Galatians v. 22, 23: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Thus is expressed the fulness of the "fruit" wrought by the Holy Spirit's presence in our hearts. This "fruit" completes all, there is nothing more needed. Similarly the gifts of the Spirit are nine in number as we are shown in 1. Corinthians xii. 8-10. They are, the word of wisdom, the word of knowledge, faith, the gifts of healing, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues.

Abraham was "ninety years old and nine" when he was circumcised, and when he received the promise of a son, who was to be called Isaac, and with whom God's covenant was to be established, "and with his seed after him."

In Luke xvii. 17 our Lord having cleansed ten lepers, only one of them comes back to thank him, and our Lord exclaims: "But where are the nine?" It was the filling-up of the cup of ingratitude.

When the Jubilee year was instituted, the Israelites were told not to sow nor reap in the seventh year, and God promised that if they obeyed Him He would make the sixth year "bring forth fruit for three years," and so they should "eat yet of old fruit until the ninth year," so that they would be provided for until what they had sowed in the eighth year came to maturity. Thus showing the fulness of blessing that would come to them through obedience to God's commands.

Of significant words occurring nine times only, the following are instances :—

"*Raz*," a secret, occurs in Daniel ii. 18, 19, 27, 28, 29, 30, 47, 47, iv. 9.

"*Teknon*," a child, occurs 99 times, and its gematria is 495 or 9 times 55, whilst "*teknion*," a little child, occurs nine times. Thus teaching us that if we listen to the words of Christ, as expressed in His 99 "verilys," we shall become "little children" and enter into the Kingdom of Heaven. To become a child of God through the new birth, is the only, the final way to enter the gateway of Heaven.

"*Abussos*," bottomless pit (Luke viii. 31, Romans x. 7, Revelation ix. 1, 2, 11, xi. 7, xvii. 8, xx. 1, 3).

"*Katapausis*," rest (acts vii. 49, Hebrews iii. 11, 18, iv. 1, 3, 5, 10, 11).

Thus nine teaches us the finality of judgment or grace. And in the word "*kindunos*," peril, which occurs nine times in Romans viii. 35 and 11. Corinthians xi. 26, we see the filling-up of "the afflictions of Christ" (Colossians i. 24).

Other suggestive words are: "*Ampelos*"=vine, which occurs nine times, and "*haima*"=blood, which like "amen" occurs exactly 99 times, reminding us that "without shedding of blood is no remission." So also does "*artos*"=loaf, occur 99 times.

Then the word "*Ouranos*"=Heaven, has a numerical value of 891, or 99×9, and there our cup of bliss will be full indeed! We shall reach there when "This same Jesus" will come again "in like manner as ye have seen Him go into Heaven." And the words, "*Houtos ho Jesous*"=This same Jesus, have a numerical value of 1998, or twice 999!

TEN.

With this number we come to the third of the perfect numbers, ten signifying the PERFECTION OF ORDER, or ordinal perfection. We may trace its meaning at once in the first chapter of the Bible, where "and God said" occurs ten times, and His Word thus repeated brings perfect order out of a world of chaos. Thus there are only Ten Commandments, and if man would keep them, he would have perfect order in his life.

Noah was the tenth of the antediluvian patriarchs, and we read of him that: "Noah was a just man, and perfect in his generations, and Noah walked with God." So we also read of that earlier patriarch, Enoch, that: "And Enoch walked with God after he begat Methuselah three hundred years." And 300 is $3 \times 10 \times 10$, or the number of Divine perfection multiplied by the number of perfect order squared.

In God's holy Presence there is perfect order, consequently we read of the Holy of Holies, where His Presence was manifested in the Shekinah Fire on earth, that it was a cube of 10 cubits in length and breadth and height. Whilst the inside linen curtains of the Tabernacle were ten in number. In this Tabernacle, the picture of God's Word was the laver, which typified Christ in the Word of God, and we find this laver mentioned exactly ten times. Similarly we find also a ten-fold mention of the laver, in connection

with Solomon's Temple, whilst the number of lavers in the Temple was ten! Thus signifying that God's Word produces perfect order in the human heart.

There are ten Psalms that begin with Hallelujah, which is the Hebrew word for "Praise ye the Lord," signifying the perfection or order in the Hallelujah life!

The symbolised number of the saints of Christ is ten thousand, or $10 \times 10 \times 10 \times 10$, shewing the perfection of order wrought by Christ in their lives. This number occurs in Deuteronomy xxxiii. 2, Song of Solomon v. 10, Jude 14, and Judges iv. 6, 10, 14. In this latter place we have a type picture of the Lord Jesus coming with His saints at the battle of Armageddon to rescue the believing remnant of the Jewish nation in their extremity.

The Greek word, "*taxis*," meaning "order," occurs only ten times in Luke i. 8, 1. Corinthians xiv. 40, Colossians ii. 5, Hebrew v. 6, 10, vi. 20, vii. 11, 11, 17, 21.

The ten plagues visited upon Pharaoh illustrate the perfection of order in God's judgments upon hardness of heart.

In the 119th Psalm there occur ten words, descriptive of God's Word, they are: way, testimonies, precepts, commandments, sayings, law, judgments, righteousness, statutes, word. One of these occurs in every verse of this Psalm, except the 122nd verse, which has the Name of the Saviour as our "Surety" (Hebrews vii. 22). Thus the perfection of order produced in the human heart by God's Word is again here emphasized.

Significant words occurring ten times are:—"*Hagiasmos*," holiness, sanctification. It occurs in Romans vi. 19, 22, I. Corinthians i. 30, I. Thessalonians iv. 3, 4, 7, II. Thessalonians ii. 13, I. Timothy ii. 15, Hebrews xii. 14, and I. Peter i. 2. Holiness is the perfection of order produced in our hearts by the work of the Holy Spirit through the Word of God.

"*Chrēstotēs*," gentleness, goodness, kindness, good. It occurs in Romans ii. 4, iii. 12, xi. 22, xxii. 22, II. Corinthians vi. 6, Galatians v. 22, Ephesians ii. 7, Colossians iii. 12, Titus iii. 4.

The phrase, "Tree of Life," used symbolically of the Lord Jesus, occurs ten times in the Old and New Testaments.

"*Ezob*"=hyssop, occurs ten times in the Old Testament. First in Exodus xii. 22, "And ye shall take a bunch of hyssop, and dip it in the Blood that is in the bason," and, lastly, in David's prayer of penitence, Psalm xli. 7: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

Here we see hyssop used as a type of faith, applying the Blood to the sin-stained soul. Only the precious Blood of Christ can atone for sin, and bring order into disordered lives.

The Divine perfection of order will be seen in the Millennium, which is a Sabbath day of 1,000 years, or $10 \times 10 \times 10$, that is ten to its third power, illustrating the perfection of order that will then be on earth under the rule of the Divine Saviour, the Son of Man.

In Revelation xvii. 12 we read that the last phase of human sovereignty over the earth will be of a ten-kingdomed form, man thus vainly trying by his own efforts to produce perfect order upon earth. The result will be such a terrible failure that the Lord Jesus will come from heaven to " destroy them which destroy the earth " (Revelation xi. 18), and set up His throne in Jerusalem to inaugurate earth's great Sabbath of rest.

ELEVEN.

We now come to a number that is not quite so prominent on the pages of the Bible as many others, and yet is in some ways one of the most interesting of all.

Its spiritual significance is that of DISORGANISATION, or DISINTEGRATION. It is one short of Twelve, the number, as we shall see, of perfect government, hence it seems always to indicate a coming-short of the requirements of perfect rule.

It first occurs as a distinct number in Genesis xxxii. 22, where we read of Jacob returning to the Holy Land from his long sojourn in Padan-Aram, with " his two wives, and his two women-servants, and his eleven sons." Benjamin, the youngest of Jacob's sons, is not yet born, so that the number of the ancestors of the twelve tribes of Israel is not complete. There remains for Rachel to give birth, when yet there was but little way to come to Ephrath, that Bethlehem-Ephratah which was to be the birthplace of Him of Whom Benjamin, with his two names, was a type. His name, Ben-oni, or Son of Sorrow, speaks of the Lord Jesus as the Man of Sorrows, whilst his other name, Benjamin, or Son of the Right Hand, tells of the Lord Jesus, Who came once to suffer, as coming again from the Right Hand of God the Father to take the reins of power upon earth, and rescue this earth from the disorganisation of its present

systems of government, and bring in perfect rule. Benjamin altered the total of Jacob's sons from eleven to twelve, and the Coming Son of the Right Hand will change the present disorder into a rule of perfect peace!

The second occurrence of this number is in Genesis xxxvii. 9, where in Joseph's dream the eleven stars make obeisance to him, telling the same story of the time when the weary wanderings and disorganisation of the Jewish people will be ended, and they "look on Him Whom they pierced," and bow before the Heavenly "Joseph," their brother according to the flesh, and accept at last the government of Him Whom once they refused to acknowledge as their King.

From these first two occurrences of this number it will be noticed that eleven is specially a number that points forward typically to the Time of the End, and the millennial reign of Christ, because just before His Coming, disorder and evil government would then be at its height. Hence God hides the figure eleven constantly behind words that specially speak of the world-crisis, when after eleven o'clock had struck, the world would enter upon its darkest hour of history, the Midnight Hour.

When the Jews had so completely rebelled against God, that He was forced to send His chosen nation into captivity, we read of the two last kings—Jehoiakim, the one who tore up and burnt God's Word, and Zedekiah, who refused to listen to God's Word by the mouth of Jeremiah, that they each "reigned eleven years in Jerusalem." At the close of those two evil reigns the Jewish nation was finally

removed from the Holy Land, and those Times of the Gentiles began, which are now rapidly running out to their final close. The disintegration of the Jewish nation was complete. No other king's reign terminated in the eleventh year, though both Jeroboam and Ahab, two of the wickedest of Israel's kings, each reigned 22 years, and this being the double of eleven, emphasises its meaning.

When the children of Israel had been brought out of Egypt, and been given the Law at Sinai, then we are told in Deuteronomy i. 2, that it was an eleven days' journey from Horeb to Kadesh-Barnea, where they turned back in unbelief because of the report of the ten spies. One more day would have brought them right into the Promised Land, but alas, unbelief and doubt of God's Word brought them 40 years of weary wanderings instead.

The Tabernacle in the Wilderness speaks, as we all know of Christ in the midst of His people. It was first covered with ten curtains of fine twined linen, which tells of the perfect order, and perfect righteousness of our Lord's life on earth. Then over them were eleven curtains of goats' hair. This was the same material of which all the tents surrounding it would be made, and the material thus speaks of his inhabiting just the same tabernacle of human flesh as those amongst whom He sojourned. Whilst the number, Eleven, speaks of the fact that His human life, perfect though it was, would yet be the means of arousing opposition and disorganisation everywhere, even as the Lord Himself said, "I came not to send peace, but a sword. For I am come to

set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." How exactly this has been fulfilled, the history of the Christian Church bears eloquent witness.

Turning now to the New Testament, the fact that Judas' betrayal and suicide altered the number of the Apostles from twelve to eleven will occur to everyone. It was eleven Apostles that witnessed our Lord's Death, eleven Apostles that testified to His Resurrection, and eleven Apostles that saw Him ascend to glory. A band disorganised by the defection of one of their number.

Because of the fact that disorganisation and the upsetting of order in the government of the earth would come to its climax, as we have remarked in the Time of the End, eleven appears frequently in this connection. In the parable of the labourers sent into the vineyard in Matthew xx., the householder goes out for the last time "about the eleventh hour," to send the last of the labourers into the vineyard. After eleven o'clock has struck, and the twelfth hour begun, disorganisation in the church and apostasy has set in so strongly that there is no further call, nothing remains but for the eleventh hour labourers to complete the work, and live in readiness for the Home-Call, which soon follows!

Likewise in Revelation xvii., we read that the last form of government on earth will be that of "ten kings," but that an eleventh, "the Beast," will arise to whom the ten will give their power and strength.

This eleventh is thus Antichrist, the Man of Sin, who will disorganize and overthrow the government of the earth, till his overthrow and destruction by the King of kings.

Of words occurring eleven times, or a multiple thereof, the following are examples: "*Ashte asar*" = eleven, eleventh, occurs 22 times (11×2); "*chodesh*" =monthly, new moon, occurs 242 times (11×11×2); "*katabole*" =foundation (lit., a casting down), occurs 11 times; "*pseudoprophētēs*" =false prophet, occurs 11 times, the last three occurrences being of that confederation of religions even now being set up, which will be destroyed at the Coming of Christ.

The phrase, "Son of Man," occurs in the New Testament of our Lord 88 times (8×11), and the 88th time is when He is seen seated on a cloud with a sharp sickle in His hand, coming to reap His harvest of the redeemed in the Midnight Hour.

"*Naphats*" =scatter, break in pieces, occurs 22 times (11×2). It is used particularly of the breaking in pieces of the nations by the Lord Jesus at His coming again. It is used nine times in Jeremiah li. 20-23.

TWELVE.

THE figure Twelve is the last of the four perfect numbers. The others, as we have seen, are three, seven, and ten, which convey respectively the meaning of divine perfection, spiritual perfection, and ordinal perfection.

Twelve speaks of GOVERNMENTAL PERFECTION. It occurs first in Genesis xiv. 4, where we read: "Twelve years they served Chedorlaomer," thus stamping it as the number of government or rule. We next find that God promised in response to Abraham's prayer on behalf of Ishmael in Genesis xvii. 18, that, whilst the covenant blessings would come through Isaac, the chosen seed, yet He would make of Ishmael "a great nation," and he should beget "twelve princes." Thus again marking it out as the number associated with government.

Then we remember that in the line of the covenant seed, Jacob had twelve sons, of whom sprang the twelve tribes of Israel. A curious thing about these twelve tribes is that though there were actually thirteen tribes, caused by Joseph's two sons being admitted to tribeship, yet, as Dr. Bullinger remarks in his "Number in Scripture," never more than twelve are given in all the lists throughout Scripture, one or other of the tribes is consistently omitted, so that the list always contains only twelve names!

And when our Lord began His ministry on earth, we read in Luke vi. 13, "He called unto Him His disciples: and of them He chose twelve, whom also He named apostles." These were to be the twelve leaders or governors of His infant church. And at the close of His ministry, at the last Supper, He said to them, "Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones, judging the twelve tribes of Israel." So they will share in the perfect government of the future Millennial kingdom.

Again, when St. John sees the throne of God in vision in heaven, we are told that "round about the throne were four and twenty seats (that is 2×12): and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." Thus it is a multiple of twelve elders that are seen sharing in the heavenly government.

Then when we come to the vision of the "new Jerusalem," we read that it had "twelve gates, and at the gates twelve angels." Further, "the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Then we find that the length, breadth and height of the city were each 12,000 furlongs, and finally the wall of the city (a wall is what keeps out evil government) was "an hundred and forty and four cubits," that is, twelve times twelve. All this repetition of twelve is to bring out the fact that God's city is perfectly

governed in every detail, so we are told that "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's Book of Life." Then in the last chapter of Revelation we find that "the tree of Life . . . bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." The imperfect systems of present-day government of the nations will be healed, and all will be of a perfect nature under the reign of the Son of Man.

When Peter in the Garden of Gethsemane cut off Malchus' ear, the Lord in His rebuke explained that were it not for the necessity of the Scriptures being fulfilled in His Crucifixion, He could pray to His Father, "and He shall presently give Me more than twelve legions of angels."

Solomon, whose reign was a type of the Millennial reign of the Lord Jesus Christ, "had twelve officers over all Israel, which provided victuals for the king and his household." He had also "twelve thousand horsemen," and he "made a great throne of ivory, and overlaid it with the best gold," and then we read that: "Twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom." Thus the perfect form of government that will characterise the Lord Jesus Christ's reign over the earth is typically set forth.

Our Lord was "twelve years old" when His first words are recorded on His visit to Jerusalem, when He was found "in the Temple sitting in the midst of the doctors, both hearing them, and asking them

questions." The Temple was the headquarters of government of the Jewish nation, where the law of God was taught.

In the book of Judges we are given the history of the twelve judges who judged Israel, again shewing the typical significance of this number as the number of government.

Of words used 12 times only are: "*oikodespotēs*," master of the house, good man of the house, householder. It occurs in Matthew x. 25, xiii. 27, 52, xx. 1, 11, xxi. 33, xxiv. 43, Mark xiv. 14, Luke xii. 39, xiii. 25, xiv. 21, xxii. 11. "*Luchnia*," candlestick, occurs in Matthew v. 15, Mark iv. 21, Luke viii. 16, xi. 33, Hebrew ix. 2, Revelation i. 12, 13, 20, 20, ii. 1, 5, xi. 4. It is used to typify a believer, and a church or company of believers, who are governed by Him Who is the Light of the world.

"*Rhabdos*," rod, sceptre, staff, occurs in Matthew x. 10, Mark vi. 8, Luke ix. 3, 1. Corinthians iv. 21, Hebrews i. 8, ix. 4, xi. 21, Revelation ii. 27, xi. 1, xii. 5, xix. 15. It speaks usually of the exercise of governmental power.

"*Aulē*," court, fold, hall, palace, (sheep) fold. Matthew xxvi. 3, 58, 69, Mark xiv. 54, 66, xv. 16, Luke xi. 21, xxii. 55, John x. 1, 16, xviii. 15, and Revelation xi. 2. It is thus used of a place of government and authority.

THIRTEEN.

THIS number is constantly used by the Holy Spirit in God's Word to bring out REBELLION, APOSTASY, SIN. It first occurs in Genesis xiv. 4, the same passage where twelve occurs. The one, where twelve occurs, shows government submitted to, the other thirteen, shows government resisted. "Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled." From this starting point, thirteen runs right through God's Word as typifying rebellion and sin.

In Genesis xvii. 25 we read that Ishmael "was thirteen years old when he was circumcised in the flesh of his foreskin." Thus was foreshadowed what was spoken of him before his birth, that he would be "a wild man, his hand will be against every man, and every man's hand against him." Ishmael, "the son of the bondwoman," is a type, as we are told in Galatians iv. of him who is "born after the flesh," in rebellion against God, as contrasted with those who are "born after the Spirit," and thus reconciled to God. There is no other way of dealing with sin than by the new birth, only thus can sinners receive authority to become "sons of God" (John i. 12).

Whilst Solomon was seven years in building the Temple, God's house, the type of spiritual perfection, yet we find that "Solomon was building his own house thirteen years," and thus the shadow of the

coming rebellion and division of the nation fell upon that glorious reign in consequence of Solomon's apostasy in his later years, " and Solomon did evil in the sight of the Lord " (1. Kings xi. 6).

Whilst, as stated in the previous chapter, only 12 judges are spoken of in the book of Judges, yet there is another who is not called a judge, but a " king." He was the usurper Abimelech, he slew his brethren, and got the people of Shechem to make him king, the result being anarchy. Thus twelve as the number of righteous government, and thirteen as the number of apostasy and rebellion are brought out in the same book.

Of the 20 kings (including Athaliah) who reigned over Judah, 7 of them were righteous rulers, and 13 of them turned away from following in God's law, and led the people astray.

In Esther iii. 12, 13 we have another illustration of the use of this number. For the letters written at Haman's instigation commanding the destruction of the Jews, were written on the thirteenth day of the month, and in the thirteenth year of king Ahasuerus, thus emphasizing the nature of this attempt to render void all God's promises of blessing to the world through Abraham's seed, by exterminating the nation.

In Isaiah vii. 8 we have this number associated with the final break-up of the apostate kingdom of Israel, where we are told " within threescore and five years shall Ephraim be broken, that it be not a people." And 65 is 13 times 5 !

In speaking of the number seven, we noticed how remarkably that number is stamped upon the first

verse of Genesis i., thus laying stress on the spiritual perfection of God's creative work in the beginning. But in the second verse, we read: "And the earth became a waste and void, and darkness was upon the face of the deep." There are 14 Hebrew words in this second verse, or twice seven, but the number of letters is 52 or 4×13, thus shewing that it was rebellion or apostasy of which faint hints are given in some other parts of Scripture, that seems to have caused the once beautiful earth to become a chaos, necessitating the re-creation detailed in the succeeding verses of the chapter.

A remarkable instance of the use of thirteen occurs in Genesis x. In verses 22-25 Joktan is mentioned the 13th in order of the children and descendants of Shem; then in verses 26-29 we find the names of Joktan's 13 children! Further the gematria of Joktan's name is 169, which is 13 times 13, and the gematria of his 13 sons' names comes to 2,756, which is 212×13! Joktan seems to have been the ancestor of the Saracens, who have held the Holy Land longer in thrall than any other nation, and thus early is this fact of enmity towards Abraham's seed foreshadowed by means of spiritual arithmetic. How clearly it brings out the Divine Authorship of God's Word. For it is incredible that this combination of thirteens in the history of one man should be a mere fortuitous coincidence.

Of significant words used only 13 times by the Holy Spirit there are many striking examples.

"*Mabbul*," Flood, occurs 12 times in the actual history of the Flood in Genesis, and then for the 13th

time in Psalm xxix. 10, which looks forward to the time when the Lord Jesus will come to put down rebellion against God with a strong hand, and rule as King over a sin-cleansed earth.

"*Dianoia*," imagination, mind, occurs only 13 times. In Luke i. 51 we read, "He hath scattered the proud in the imagination of their heart." And this "imagination" is a prophetic statement of the rebellious imagination of the anti-Semitic nations to destroy the Jews in the Time of the End.

"*Kleptō*," to steal, is another example. Stealing is rebellion against God's law, it is taking what God has not seen fit to give us.

"*Empaizō*," to mock. It occurs first in connection with our Lord's birth in Matthew ii. 16, where God frustrates Herod's attempt to destroy the Lord Jesus, and then in every instance but one is used of men mocking the Saviour. The exception is where our Lord uses it in a parable regarding the believer who fails to count the cost of following Christ.

"*Zumē*," leaven, occurs 13 times, and its gematria is 455, or 13×35. This fact shows very clearly that leaven is always used as a type of sin, and that in the parable in Matthew xiii. 33 the woman who puts leaven (i.e., evil) into the three measures of meal (i.e., God's Word), is a type of religious apostasy destroying the purity of Christ's Church by wrong doctrine.

"*Anastrophē*," conversation, but literally meaning a turning up and down. In Ephesians iv. 22 we are told to "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." Whilst 1. Peter i. 15, 16 tells us to

be "holy in all manner of conversation" because we have been redeemed "from your vain conversation received by tradition from your fathers."

Two significant words each used 13 times only are, "*therismos*," harvest, and "*harpazō*," to snatch away. The latter is the word used of our being "caught up" in 1. Thessalonians iv. 17. We are snatched away in accordance with the loving promise of our Saviour to be with Him in safety, before the awful storm of God's righteous judgments on sin breaks upon this earth, when sin has reached its high-water mark under the reign of Antichrist. The harvest likewise is a harvest of separation from the presence of sin, when the Son of Man separates the wheat from the tares. We have already seen under the number eight, that the gematria of "the harvest" is 704, or 8 times 88, shewing that the harvest is one of resurrection, when the saints are finally delivered from the presence of sin, from whose penalty and power they have been already set free. They only await "the completion of the purchased possession," when the Saviour comes in the air to receive them unto Himself!

Other words used 13 times only, in the Old Testament, are: "*Meshubah*," backsliding, and "*chaneph*," hypocrite.

But perhaps the most wonderful proof of the meaning of this number is found in the fact that most of Satan's names in the Word of God have gematria that is a multiple of thirteen. For instance, "*drakōn*," dragon, has a gematria of 975, or 13 times 75, and it also occurs exactly 13 times. Other names are "*peirazon*," tempter, gematria 1053, or 13 times

81 ; " *Belial*," gematria 78, or 13 times 6 ; " *anthrōpoktonos*," murderer, gematria 1820, or 13 times 140 ; " *ophis*," serpent, gematria 780, or 13 times 60. Whilst the phrase used by the Holy Spirit in Revelation xii. 9, " *Ho kaloumenos diabolos kai ho Satanas*," " called the Devil and Satan," has a gematria of 2197, or 13 times 13 times 13 !

It is remarkable, too, that when our Lord hung upon the Cross as our Sin-Bearer, the name given Him in mockery, " *Iēsous ho Nazōraios*," Jesus of Nazareth, has a gematria exactly similar, viz., 2197, or 13 times 13 times 13. The reason of this is obvious, for when the Saviour hung upon the Cross, He was bearing the penalty of all the awful work the Devil had wrought in the world. " For He hath made Him to be sin for us, Who knew no sin ; that we might be made the righteousness of God in Him." In those hours of darkness when God the Father hid His Face from Him as He hung there, He was offering Himself as " the Propitiation for our sins, and not for ours only, but also for the sins of the whole world." Alas, alas, that so many will not avail themselves of the result of His finished work on Calvary, but refuse to come unto Him, Who alone can free them from their burden of sin, and give them everlasting life.

In the Old Testament, too, in Psalm lii., verse 7 has this very same number, 2197, or 13 times 13 times 13. It is a verse prophetically describing the Antichrist, and reads : " Lo, this is the man that made not God his strength ; but trusted in the abundance of his riches, and strengthened himself in his wickedness."

This prophetic description of the Man of Sin, counts up in Hebrew gematria to exactly 2197 !

It is a remarkable fact that, whilst, as we have noticed, nearly all the New Testament names of our Lord show gematria that are multiples of eight, the resurrection number, except His title when He hung upon the Cross, which has the same gematria as Satan's title in Revelation, viz., thirteen to the third power, thus showing the Lord dealing with Satan's work through His wonderful Atoning Sacrifice. Yet, when we look at the Old Testament, we find the four Names by which the Lord Jesus is spoken of, shewing gematria that are all multiples of thirteen ! The reason is the same as the reason for the gematria of the title over the Cross, viz., to shew forth the nature of the work for which the Son of God was coming into the world, " for this purpose the Son of God was manifested that He might destroy the works of the devil."

These four Names are : *Jehovah*, 26, or 13 times 2, showing the Incarnation to be accomplished through the Second Person of the Holy Trinity, the One Who by His having borne the penalty of our sin, separates or divides off all who believe on Him, from those who reject Him and perish.

" *Adonai*," 65, or 13 times 5. This title is used of our Lord as carrying out His purposes of blessing in the earth. " By grace ye are saved, through faith," and so here we see that it is only through infinite grace (5) that our sin (13) can be dealt with, and atoned for.

"*Ha-Elohim*," 91, or 13 times 7. In this title the spiritual perfection (7) of God's method of dealing with sin (13), through the death and Resurrection of His only Begotten Son is brought out. We shall see this still more clearly when, later on, we consider the phrase, *Bēni Ha-Elohim*, the sons of God.

Messiah, 364, or $13 \times 4 \times 7$. This title is applied to our Lord as the One Who is coming to cleanse the earth (4) of sin (13) and bring in a state of spiritual perfection (7).

Thus before Christ came and accomplished His Atoning Work, the gematria of His Names look forward prophetically to the work He was coming to do. After He came His Names, by gematria, are stamped with the number 8, telling of the work accomplished, and that a joyful resurrection is now assured to all those who trust in the merit of His Atoning work.

SEVENTEEN.

In this number we get an example of how the Holy Spirit uses more advanced arithmetic to bring out spiritual truths. Seventeen is a very well-marked number in Scripture. It is the seventh prime or indivisible number, and therefore we might expect that it would bear a special significance in God's Word. Thirteen is the sixth prime or indivisible number, and just as six is the number of man, and specially of man without God, glorying in his own strength, so the sixth prime number, thirteen, shows the result of man following the imaginations of his own heart, that is, sin, rebellion against God's perfect, holy Will. So, seventeen being the seventh prime number, and seven the number of spiritual perfection, we should expect to find seventeen bearing some relation to that meaning, and that is exactly what we do find, for all through God's Word, both the Old and New Testaments, shew seventeen as bearing the significance of THE PERFECTION OF SPIRITUAL ORDER. It is a number usually compounded in Scripture of the numbers seven and ten. Now seven signifies spiritual perfection, and ten the perfection of order, so the two combined have the deeper significance of the perfection of spiritual order.

We learn this at the very beginning of God's Word, for in the first chapter of Genesis we find a refrain running through it, as we previously noticed when

studying the figure ten, "and God said," it occurs 10 times. But when we come to study the two answering refrains, and to enquire what happened as the result of God speaking, we find that both refrains are limited to the number seven! They are, "it was so," and "it was good," lit., beautiful. God's Word brings things to pass, and always beautiful things. Thus the Word spoken 10 times produces a sevenfold result, and a beautiful result, and the perfection of spiritual order comes into being, in the creation of a world where all is order, beauty, and harmony, and man, the crown of God's creative works walks in communion with his Maker in a world unstained by sin. We might here notice in passing that these two answering sevenfold refrains of this first chapter are beautifully divided into six and one. Once we get "there was light," and then six times "it was so," and six times we get "it was good," and then once when man is created, "it was very good." Light is thus marked out, because light is a type of the Lord Jesus, Who is "the Light of the world." And man is marked out by the "very good" because he is made in the Image of God. Alas, that sin should have marred that Image, but glory to His Name, "the Light of the world" can again lighten man's dark, sinful heart, and dispel the gloom, and bring order out of chaos. If only man will listen to God's Word, which, producing in the beginning a physical world of beautiful order out of chaos, can also produce a like spiritual transformation in the soul, and make us "a new creation in Christ Jesus." Hallelujah!

Seventeen being thus marked as illuminating the

whole nature and purpose of God's Word, which is, to produce in the chaos of man's sinful heart, a new creation of the perfection of spiritual order, we find it used in the seemingly dry details of the patriarchs' ages in chapter v.; for when we come to the oldest man who ever lived, the son of the man who "walked with God," and therefore presumably the godly son of a saintly father, we can divide his age by 17, and it will leave no remainder, 969 being a multiple of 17, whilst his age when his son Lamech was born, viz., 187 years, will also divide by 17. Of none of the other patriarchs is this true, the only other age in the chapter that will so divide is Lamech's age after the birth of his son, Noah, another antediluvian who "walked with God," Lamech's age was 182 then, and he lived 595 years more, and this also is a multiple of 17.

Now Methuselah's name means, "When he is dead it shall be sent," and a little calculation will show that he died just before the Flood year, so God in the ages of these two men, one, Methuselah, to be the one whose death should be the signal of the dread judgment to come, and the other, Lamech, of whom was born the godly man to be preserved through the Flood, marked with this significant number seventeen, the fact that in spite of all the accumulating wickedness of man, His purpose of producing the perfection of spiritual order in the hearts of His created beings would yet be carried out, and made the very Flood itself, and the safety of the Ark amidst the stormy waters a type-picture of the way of salvation.

Then amongst the antediluvian patriarchs we only read of two, who are said to have "walked with God,"

one, Enoch, was raptured to heaven, the other preserved in the Ark through the waters of judgment. Now Enoch was " the seventh from Adam," and Noah was the tenth, so here again we get the perfection of spiritual order brought out by these two numbers added together making seventeen !

Further in the actual story of the Flood, not only ages of men and order of descent, but calendar dates are made use of to bring out this truth. The day the Ark floated safely on the rising waters, when the fountains of the great deep were broken up, was the " seventeenth day " of the second month, and the day it came safely to rest on " the mountains of Ararat " was the same " seventeenth day " but of the seventh month !

It was on this very same day, the seventeenth day of the seventh month, that, years later, God again showed His mighty power, and swept away the host of the Egyptians in the returning waters of the Red Sea, whilst the Israelites stood safely the next day on the farther shore. To mark the spiritual truth that lay behind this wonderful salvation, redemption by blood and power, God bade them alter the month from seventh to first. " This month shall be unto you the beginning of months : it shall be the first month of the year to you " (Exodus xii. 2). Thus did God early in His Word emphasize the same truth that the Lord Jesus brought home to Nicodemus' heart, " Ye must be born again." A new birth, a new beginning, a recreation, is essential to all who would escape from the judgment to come.

Yet a third time was this significant day chosen,

to fulfil the pictures drawn years before by the hand of the Holy Spirit. And on the seventeenth day of the month, now the first month of the Jewish sacred year, did God the Father break the bars of the tomb, and "for our justification raise His only Begotten Son from the dead, now no more to return to corruption." Well may we rejoice then at the glorious truth taught us by this number, seventeen. Our very hope of a joyful resurrection shines through it, for "if Christ be not raised, your faith is vain; ye are yet in your sins." It is in virtue of our belief in what happened on that glad seventeenth day, that we "rejoice in hope of the glory of God."

Among the Old Testament types of the Lord Jesus, by far the fullest and most outstanding is Joseph, and very strikingly does this number lend its aid to bring out this fact. We read in Genesis xxxvii. 2 that Joseph was "seventeen years old" when his father, Jacob, sent him out of the vale of Hebron to Shechem to "see the peace of thy brethren" (verse 14, marg., lit.). Here we have a type picture of the Lord Jesus leaving heaven to do the Father's will, and coming down to earth to His brethren according to the flesh, the Jewish nation. He was rejected, as Joseph was, at this His first Coming. But presently He is coming again, and this time it will be to rule the whole world, and His brethren, the Jews, will be reconciled to Him. So when next Jacob sees his son Joseph again, it is to find him "lord of all Egypt," and when he goes down to see him, we read, "and Jacob lived in the land of Egypt seventeen years." Thus are both the type-pictures, in Joseph's life, of Christ's First

Coming, and His Second Coming, marked by the figure seventeen, to bring out the truth that God is over-ruling all things to bring about the perfection of spiritual order in the earth! Jacob sees Joseph for seventeen years at the beginning of Joseph's life, and then again he sees him for another seventeen years before he dies. Each period pointing, one to the First, and the other to the Second Coming of the Lord Jesus Christ, and stamping both Comings as revealing the perfection of spiritual order, first, "the Sufferings," and then "the Glory that should follow." Both needful to free this poor earth from the hateful effects of sin.

In the last chapter of Joshua there is a remarkable address made to the tribes of Israel at Shechem, who are at this time settled safely in the Promised Land. In this address which Joshua repeats from the mouth of "the Lord God of Israel," God recounts all that His mighty power has accomplished for the children of Israel from the days of Abraham to the present time, and in it there is a repetition of exactly seventeen "I's," beginning with, "I took your father, Abraham," and closing with, "and I have given you a Land for which ye did not labour," thus bringing out that the perfection of spiritual order was in all God's wondrous dealings with His chosen people.

You will find the same number of exactly seventeen "I's" in Ezekiel xvi. 6-14 describing God's blessing on Jerusalem!

In 1. Chronicles xiii. David thinks good to bring up the Ark of God to Jerusalem, a very laudable intention, but, apparently having put God's Word on

one side and forgotten God's definite instructions as to how the Ark was to be carried, he has it put "in a new cart," doubtless intending to honour God by the trouble he was taking. But God will be obeyed, and it is worse than useless for us to attempt to worship Him but in the way He has laid down in His law. The oxen stumble, Uzzah attempts to steady the Ark, and God strikes him down. Why? Because Uzzah was spoiling God's pictures, and millions might afterwards have been led astray by his act to believe that they too could do something towards their own salvation, could add something of their own merits to Christ's finished work of Atonement. Christ, typified by the Ark, needs no help from sinful man, He by Himself alone finished the work, and is now "the Way, the Truth, and the Life" by Whom alone can poor sinners come unto the Father. David learns the lesson of his neglected Bible, and evidently starts studying it again, for in chapter xv. we read that he tells the Levites "the Lord our God made a breach upon us, for that we sought Him not after the due order." He then reminds them that they must sanctify themselves to carry the Ark upon their shoulders by means of the staves, so that no human hand touches it at all, and then further he tells them to appoint singers with instruments for the purpose of "lifting up the voice with joy," and the Levites having evidently copied their royal master's example, and studied God's Holy Word, appoint exactly 17 singers to sing before the Ark! The leader of these singers was Heman (verse 17), and then in chapter xxv. 5, 6, we are told that Heman had 17 children,

" fourteen sons and three daughters. All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God."

When we turn onward to the book of Psalms, we find that the name of the Holy City, Jerusalem, occurs just 17 times in the Psalms! Whilst the third or Leviticus book of Psalms, that is specially the book of Worship, has exactly 17 Psalms (73-89), and the fourth or Numbers book, the Wilderness book, has also 17 Psalms only (90-106). Thus is this great truth again brought out, that the perfection of spiritual order in worship and walk is learnt through the study of God's Word.

When we move forward to the Prophets, we still find the same significance attaching to this number. Doubtless many have noticed when reading Isaiah and Jeremiah, that whilst the former is never recorded as praying, Jeremiah's first chapter records a prayer, and from thence Jeremiah constantly records his prayers to God, until the 32nd chapter is reached, and then it will have been noticed that his prayers suddenly cease, and though his book continues through another 20 chapters, yet never a prayer is found therein. Why this sudden silence? Perhaps the " higher " critics, who have already in the foolish imagination of their hearts, supposed a second or deutero-Isaiah to have written the evangelistic portion of that book, would find evidence in this cessation of prayers, of a second Jeremiah, who composed the last half of that book! Truly these blind, ignorant, leaders of the blind fall into many a self-dug ditch!

The reason of this absence of prayers in the latter half of Jeremiah is a part of the evidence of the Holy Spirit's Authorship of the whole Word of God.

The prayers of Jeremiah will be found to number exactly 17! And when we come to the 32nd chapter, which contains the 17th prayer, we find a remarkable scene. The city of Jerusalem is closely invested by the army of Nebuchadnezzar, and God has already said, through His prophet Jeremiah, that the city is to fall into the hands of the Chaldeans. Jeremiah is a close prisoner "in the court of the prison which was in the king of Judah's house." But God's Word comes to him that his cousin, Hanameel, is going to come to him, to ask him to buy his field in their native village of Anathoth (which means "Answered Prayers"), a few miles north of Jerusalem.

Now seeing that the whole country was in the hands of the Chaldeans, and there was apparently no chance of taking possession of the property, it would seem a very foolish way of spending money. Evidently Jeremiah thought so too, and perhaps wondered whether it could really be of God's Word, but Hanameel duly comes to him and puts this curious request, and Jeremiah says, "Then I knew that this was the word of the Lord." So, prisoner though he was, he bought the field, "and weighed him the money, even seventeen shekels of silver," or as it literally is, "seven and ten shekels of silver," thus dividing this number into its significant constituent parts of the seven of spiritual perfection, and the ten of the perfection of order!

Jeremiah has read his Bible to some purpose, and has learnt his lesson, and having paid the significant

purchase price for a piece of land that presumably he would never possess, he drops upon his knees and prays his 17th prayer!

It begins in the 17th verse, and in it he tells God all his perplexity and wonder at being told to do such a seemingly foolish thing as to pay 17 shekels for a field even then in the possession of an invading enemy. Then God answers him, and shows him the vision of the present time in which we live, the time when God would gather His earthly people out of all countries whither He had driven them, and would bring them again to the Holy Land and cause them to dwell safely, "and they shall be My people, and I will be their God," and fields should again be bought and sold for money, and they should again be planted in the Land which God had given them. No further prayer is recorded in the book, evidently to show us that our prayers will end with the Millennium, when faith will be lost in sight, and Christ will be visibly present in the midst of His saints reigning over the earth.

In the 25th chapter of Jeremiah, God shows that a great world-wide war in the Time of the End would be over-ruled by Him to carry out this purpose of mercy toward Abraham's earthly seed, and having seen this struggle take place, and duly release Jerusalem and the Holy Land from thraldom, we can fill our hearts with the Vision Glorious, and look up for the Coming of the Promised King!

When we turn to the New Testament we find still the same significant use of this number, seventeen. We have already mentioned that our Lord's Resurrection took place on the 17th day of the 1st sacred

month. And when we come to the Day of Pentecost we find the number again shining out only in a different way. For Acts ii. 9, 10, 11 tells us that 17 tongues were spoken on that great day that marked the Coming of the Holy Spirit from heaven!

In Romans viii. 35, 38, 39, we are given a list of 17 things which are unable to "separate us from the love of Christ." These are divided again into two lists of seven and ten to bring out the full meaning of the number.

In reading 1. Corinthians the book will be found full of things "of God," beginning with "the Will of God" in i. 1, and ending with "the knowledge of God" in xv. 34. There are 17 in all, and a further inclusive phrase in xi. 12, "all things of God," showing that 17 includes the completeness of the perfection of spiritual order. We must note here *not* to include in the list two phrases that are only used by the Holy Spirit in irony, "the foolishness of God," and "the weakness of God" in i. 25. These are no attributes of God, it is rebellious man that deems God foolish and weak, "for the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God."

In 1. Peter will be found another list of things "of God." It is almost entirely different from that in 1. Corinthians, but it likewise is exactly 17 in number!

Words only used 17 times by the Holy Spirit are generally of great significance, for instance: "*Charisma*," gift, always spoken of God's gifts, its gematria too is 952, 17 times 7 times 8.

"*Kethab,*" Scripture, occurs 17 times in the Old Testament.

"*Semeion,*" sign, often translated miracle, occurs 17 times in St. John's Gospel. All the eight miracles in that Gospel are signs, that is, they have a hidden typical meaning behind them.

"*Agape,*" love, occurs 17 times in the first epistle of St. John.

"*Aphesis,*" remission, occurs only 17 times in the New Testament. A study of the passages is replete with interest, and shows us that remission or putting away of sins is impossible without "shedding of blood," so that there is no hope for those who refuse to shelter under God's Red-Cross flag.

"*Aiōn,*" eternal, occurs 102 times, or 6 times 17, emphasizing the perfection of spiritual order in eternal things.

In further chapters we shall speak of multiples of seventeen, choosing two numbers that well illustrate how the Holy Spirit makes use of higher arithmetic to bring out still deeper spiritual truths, and our wonder and awe at God's marvellous Word will surely increase as we study these indisputable evidences of its Divine Authorship.

We might, perhaps, however, conclude this chapter by showing how the constituent numbers of seventeen are sometimes used in such a manner, that, while separated, they yet suggest the fact that the passages in which they occur are intended to be read together, to be as it were added to one another, so that the significance of both the numbers seven and ten may bring out the full deep meaning of seventeen, such

as we have already noticed in the case of Enoch and Noah.

There is, for instance, a phrase only used *twice* by the Holy Spirit, and in one case the number seven is inserted, in the other the number ten. In Ruth iv. 15 occurs the phrase, "better to thee than seven sons," and in 1. Samuel i. 8 it occurs for the second time, only here it reads, "better to thee than ten sons." Now these passages occur in separate books, and yet in *consecutive* chapters, one is in the last chapter of Ruth, the other is in the first chapter of 1. Samuel, which follows Ruth! The stories are entirely different, and yet both are typical of the Time of the End, when the Lord Jesus Christ, the heavenly Lord of the Harvest, will take unto Himself His Bride.

Hannah's song, indeed, in the second chapter, which is prophetic of the Second Coming of the Lord Jesus to reign over all the earth, contains the first mention of Messiah's Name in the Old Testament, in the tenth verse, "His Anointed," (lit.) "His Messiah." It mentions Christ's "throne of glory," and gives a graphic picture of Armageddon, before the setting up of that glorious throne. Thus does seventeen again point forward to that glad time when the perfection of spiritual order will be established on earth!

THIRTY-SEVEN.

The Word of God.

Of all the numbers, this is perhaps the most sublime, setting forth the wonders of the written Word, and revealing through its pages Him, Who is the living Word of God!

My attention was first directed to it by a remark of that gifted writer, Ivan Panin, that there were no less than six different combinations of this number in the very first verse of the Bible. This set me thinking, and the Lord graciously opened up the wonders of this glorious number, till my heart was filled with praise!

It occurs first in the numerical value of the two Hebrew words, "*Brayshith Elohim*"="In the beginning God." The number of this phrase is 999, or 37 times 27. This is a remarkable combination, for 27 is the cube of 3. That number, 3, means divine perfection, and cubing it, or taking it to its third power, tells of divine perfection made a reality, given substantial meaning. (We might here say that 27, where it occurs in God's Word, always speaks of the reality of the divine perfection of Christ's work on earth. The word "*kapporeth*," mercy-seat, occurs exactly 27 times in the Old Testament.)

So here in the first two words of the Bible we have an arithmetical expression of the reality of the divine perfection (27) of the Word of God (37), that

Word, Who was in the beginning, Who was with God, and Who was God, as we learn in John i. 1.

We next notice that in this first verse of the Bible there are only three substantives. God, the Maker, and the heavens and the earth, which He made. Now the numerical value of these three Hebrew substantives taken together is 777, or $37 \times 3 \times 7$! In these factors we have expressed in figures the Word of God (37), and divine (3), and spiritual (7) perfection. And again we read in John i. 3—"All things were made by Him" (i.e., the Word of God), and without Him was not anything made that was made." So the Creator, the Word of God, and the divine and spiritual perfection, which He alone brought into being are emphasized in this striking fashion.

The third occurrence of this number in this first verse is quite as remarkable. The verse consists of seven Hebrew words, and these seven words compose a sentence of simple grandeur, quietly stating the sublime fact of this earth's Creation by the Hand of God Himself! Now when we take the numerical value of each of the seven words which compose it, and add these values together, we get the sum total of the whole verse. This total is 2701, or 37 times 73! Again the same factor of 37 appears, and its companion factor is 73, the curious result being that the factors can be turned upside down as it were, but still continue to present the same numbers! Now 73 is used through God's Word to represent turning God's Word upside down, disbelieving it; but however much men may in these last days disbelieve God's Word, that, "by the Word of the Lord were the

heavens made ; and all the host of them by the breath of His mouth," and be, as St. Peter said they would be, " willingly ignorant " of this great fact, turning aside after evolutionary fables, yet God here at the outset, by His hidden arithmetic, confronts them with the fact that however much they may try and upset His Word, that Word of God still stands, and will one day judge them for their sin.

We noticed just now that John's first verse begins with the expression, " In the beginning was the Word." This Word is in Greek, *Logos*, and its number by Greek gematria is as follows :—

L	=	30
ŏ	=	70
g	=	3
ŏ	=	70
s	=	200
		373

Here we have, as it were, the two factors of the numerical value of the first verse of the Bible telescoped, and yet presenting the same peculiarity, that, when turned upside down, the same figure 373 still stares one in the face. It is as if the figure said, " What think ye of Christ ?" We have all to answer that question, and our answer will not at all affect the Christ, whether we believe or disbelieve Him to be the Very Word of God, but it *will* affect our eternal destiny. We can, so to say, turn Him out of His Character as the Divine Word, even as we can turn 373 upside down ; but He *is* still the Divine Word, even as 373 still faces us ! Our action only affects *our*

destiny—Heaven or Hell! May every reader be wise in time, and "believe on the Lord Jesus Christ" whilst yet opportunity remains.

There are two words in the New Testament whose value is exactly the double of this number 373, emphasizing its meaning. One is the word "*exousia*," authority, though often translated, power. Its first occurrence is in Matthew vii. 29—"For He taught them as One having authority, and not as the scribes."

It also occurs in John i. 12, "But as many as received Him, to them gave He power (lit., authority) to become the sons of God, even to them that believe on His Name." You will find it again in Matthew xxviii. 18, "All power (lit., authority) is given unto Me in heaven and in earth." It occurs for the last time in Revelation xxii. 14, translated "the right." "Blessed are they that wash their robes that they may have the right to come to the tree of life, and may enter in through the gates into the city" (R.V.).

Authority can only rightfully be given by Him, Who is the Word of God, but the other word that has the double of this number 373, or 746, is "*charagma*," "the mark"! There is one coming who is going to usurp for a while the Saviour's rightful throne and authority upon earth, and no one will be allowed "to buy or sell save he that had the mark of the beast, or the number of his name." This awful being, the Man of Sin, Antichrist, is going to declare himself divine, and usurp the authority of the Living Word, "so that he as God sitteth in the temple of God, shewing himself that he is God." Thus his "mark" has the number 746, the double of 373, which latter is the

number of the *Logos*, or Word of God, "the Man Christ Jesus."

Let us now turn to the proof that is given us by this wonderful number, 37, that the Lord Jesus Christ is the very Word of God, the promised Saviour. Before He is born Joseph is told by an angel that he is to "call His name Jesus, for He shall save His people from their sins." Now the number of this Name, Jesus, which is in Greek, *Iēsŏus*, is as we saw in the preface, 888, and the factors of this number are 37 and 24. Now 37 signifies the Word of God, and 24 is the numerical value of David. Hence we see in the arithmetic of this sacred Name the same fact stated, as is given in the opening words of the New Testament, "The book of the generation of Jesus Christ, the Son of David."

Again, the second Name given to our Lord is that of Christ, which is really composed of the Greek adjective, *Christos*=Anointed. Now the number of this name is 1480, and again in its factors of 37 and 40 we find this beautiful number appearing, emphasizing the fact that the Person called Jesus Christ is the very Word of God, the Promised Saviour.

When we add the numbers of the two names together, we get 2368 as the number of Jesus Christ, and its factors, $37 \times 8 \times 8$, tell us unmistakably that He Who bears this name is the Word of God, the One Who is the Resurrection and the Life!

Yet another name, seemingly quite different, "Son of Man," is again and again applied by our Lord to Himself, and particularly of Himself as coming again as Perfect Man to rule over the world. It

occurs, as we have seen, 88 times only, and its number is 2960, or 37×80, being exactly the double of the name, Christ! And this is the more remarkable as the phrase, Son of Man, *uois tou anthropou*, bears not the slightest resemblance to Christ, *Christos*. Yet when the Christ came first, it was in lowly guise to suffer and die for us, when He comes again shortly, it is to rule and reign, and the doubling of the number expresses this fact very significantly.

But this number, 37, is still more strikingly used to proclaim that He Who bears the Name of Jesus Christ is not only Man, but God! We have an emphatic statement in Colossians ii. 9—"For in Him (Christ) dwelleth all the fulness of the Godhead bodily." That is a very emphatic statement of the Godhead of Jesus Christ, and the Holy Ghost in making it, spells the Greek word, *thēotes*=Godhead, in a way in which it does not occur anywhere else in God's Word. The reason for so doing is obvious, because in this form it has the number 592, and this is 37×16! But besides this, when the numbers of Jesus and Godhead are added together, they are found to come exactly to the number of Christ, thus:—

Jesus	=	888	=	$37 \times 8 \times 3$
Godhead	=	592	=	$37 \times 8 \times 2$
Christ	=	1480	=	$37 \times 8 \times 5$

Thus is the fact of the Deity of Jesus Christ expressed and emphasized in this hidden arithmetic!

Besides these actual names of our Lord, Who is the Living Word, there occur type words showing Him in type, which have either the number 37 or a

multiple of it. Such are *tebah*; the Ark wherein Noah and his family found refuge; its number is 407, or 37×11. Another is *pasach*, Passover, a word occurring only 7 times, and first used in Exodus xii., where, in verse 13, we read, "And when I see the blood, I will pass over you," from whence comes the phrase Passover Lamb, typifying Christ. The number of this word *pasach* is 148, or 4 times 37! Just one-tenth of the number behind Christ!

The first of Adam's descendants to be a type of our Lord as the Good Shepherd is Abel, and the number of his name is 37! The Hebrew word, *retseph*=coal, which only occurs in 1. Kings xix. 6, where Elijah is sustained by an angel "with a cake baken upon the coals," typifying the Lord's servant sustained by the love of Christ warming his tired heart, has the number 370.

The following are examples of the use of this number in striking phrases:—

In 1. John v. 4, "This is the victory that overcometh the world," has the number 2738, which is 37 squared and doubled, or $37 \times 37 \times 2$! In this wonderful way is faith in the Living Word emphasized as the only way of victory!

In Hebrews xiii. 7, 8, the following words taken together by themselves, "the Word of God . . . Jesus Christ . . . for ever," have the number 6512, or $37 \times 88 \times 2$.

In Matthew xxv. 6, "Behold the Bridegroom cometh; go ye out to meet Him," has the number 5920, or 37×160. Whilst the whole verse beginning, "And at midnight there was a cry made," and going

on with the cry, has the number 8140, or 37×220, being just twenty times the number that we saw hidden behind the Hebrew word *tebah*, Ark, in the Old Testament.

A very striking example occurs in the second verse of the Bible, where the phrase, "and the Spirit of God moved on the face of the waters," has the number 1369, or 37×37! Thus in the first mention of the work of the Holy Spirit, we find an arithmetic emphasizing that the Holy Spirit would work through the Word of God, revealing Him Who is the Living Word.

Again, in Numbers xxi. 8, we have the incident of the Brazen Serpent. The verse reads: "And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live." The arithmetic of this whole verse counts up to 3737! Thus again by this hidden gematria does God confirm His Word. The Lord Jesus interprets this verse of Himself, when in John iii. 14, He says: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." Thus declaring that the brazen serpent was a type of Him Who is the Living Word, to Whom we look in faith, and live.

Other examples might be given, but we will pass on now to see how the Holy Ghost uses this remarkable number to prove the Divine origin of the Word of God by using certain significant words exactly 37 times, or a multiple of 37 times!

In the Old Testament we have God's Covenant with Abraham, given in Genesis xvii., the Covenant

of Circumcision, whereby every Jewish male child that was circumcised on the eighth day of its life, entered into covenant relationship with God, and became one of God's people. Whilst the man child that was uncircumcised was to be cut off, "he hath broken My Covenant." These were God's two words to the earthly seed of Abraham, corresponding to the two "whosoevers" of the Gospel Message. The Holy Spirit emphasizes this Covenant, by using the Hebrew word "*mul*"=circumcise, exactly 37 times in the Old Testament, and the Hebrew word "*arel*"= uncircumcised, exactly 37 times as well! Could there be a clearer proof that One Divine Mind inspired the whole Old Testament.

Further, the Old Testament points forward to the day when the Promised Seed of the woman should be born, and foretells—Micah v. 2—that He should be born in Bethlehem of Judah (there was another Bethlehem in Zebulon). Now Bethlehem in Judah, is mentioned exactly 37 times in the Old Testament, because it was God's Word that the Living Word should be born there! When He comes and has been born there, the name Bethlehem then occurs 8 times only in the New Testament, because the Word has been fulfilled, and the Seed has come Who is "the Resurrection and the Life"!

Again, the Golden Candlesticks of the Tabernacle and the Temple are undoubtedly a type of Him Who is the Light of the world, and these Candlesticks, are mentioned exactly 37 times!

There is one outstanding character in the Bible of whom alone it is said, and that six times over, that

he "wholly followed the Lord." This striking man was Caleb, one of the ten spies sent to spy out the land of Canaan, and one of the two who brought back a good report. He knew that the Lord was with them, and that He would fight for them against their enemies. Caleb was thus the great Old Testament exponent of the Overcoming Life through faith in a present Saviour, and his name occurs just 37 times in the Old Testament!

Many very significant words are used by the Holy Spirit exactly 37 times, or a multiple of 37 times, both in the Old and the New Testaments. We have only room to note a few of the most interesting.

Proseuchē=prayer, is used in the New Testament exactly 37 times, and we can easily see why. Because prayer is only effectual when made in the Name of Him Who is the Word of God. "No man cometh unto the Father but by Me."

Gaal=redeem, is used 111 times (or 37×3) in the Old Testament, thus indicating that the Word of God was the One coming to effect that wonderful redemption of sinners.

Euaggelion=Gospel, occurs 76 times in the New Testament, but twice it is used of "another gospel," so that it is only used 74 times (or 37×2) of the true Gospel. The Gospel of Him Who is the Word of God.

Chairō=to rejoice, occurs 74 or twice 37 times in the New Testament, a thing which every believer in the Living Word should do at all times! "Rejoice always."

Laqat=to glean, occurs 37 times in the Old Testament, thus emphasizing the work of those who have enlisted under the Lord of the Harvest, and give heed to His last command before His Ascension.

Miqdash=Sanctuary, occurs 74 times (or 37×2) in the Old Testament. It typifies Him, Who is the only Sanctuary for the repentant sinner. The word occurs for the first time in Exodus xv. 17, a passage worth studying. Its number is 444, or 37×12. We have seen that the number 4 speaks of God's creative works, hence this number is the earth number, the city number, the place where God's created beings live. It marks, as we have seen, the oldest city in the world, Damascus, where the great Apostle to the Gentiles was converted and found in that ancient city, a Sanctuary for his sinful soul in the Lord Jesus, Whom he had previously persecuted. Our Lord says, "Abide in Me," and happy are they who obey and find their city home in the heart of the Lord Jesus that wonderful Sanctuary of love and joy and peace!

Some may now desire to know, ere we close this brief and far from exhaustive study of this entrancing number, why it should have been chosen to typify the Word of God? The reason seems twofold. First, it is composed of 3, which speaks of Divine perfection, and 7, which speaks of Spiritual perfection, hence the number is admirably suited to express the Divine spiritual perfection of the Word of God.

Secondly, this number 37 has a very remarkable mathematical property, in that it unifies the product whenever it is multiplied by 3 or any multiple of 3 up to its third power. Thus 3 times 37 has the product

of 111, 6 times 37 has the product of 222, 9 times 37 has the product of 333! It is the only number that has this faculty, and hence its peculiar appropriateness to typify the Word of God, for the written Word is the only Book that can bring real unity of heart to the different classes and races of mankind. It overleaps all barriers, and brings into closest bonds of fellowship by leading all to the Feet of the Living Word, the Lord Jesus Christ, so that they are "all one in Christ Jesus."

ONE HUNDRED AND NINETEEN.

The Number of the Resurrection Day.

In this number we have a striking instance confirming the fact that even in the numbering of chapters and verses, which was done in comparatively modern times, God overruled the minds of those who did it, so that the same hidden meanings of numbers might be carried out. I suppose that everyone has noticed how frequently the same number of chapter and verse brings out an important truth, and these verses seem to be specially marked in this way to draw our attention to them.

Who does not know John iii. 16, that wondrous Message of Salvation, then Matthew iii. 16 gives us the descent of the Holy Spirit like a dove upon the Son of God, to anoint Him for that glorious work of salvation. Luke iii. 16 gives witness to the fact that this Anointed Messenger should be the One Who would baptize "with the Holy Ghost and with fire." Acts iii. 16 emphasizes that "faith in His Name" works wondrous miracles of grace and healing. I. Corinthians iii. 16 tells believers that they are "the Temple of God" through the indwelling of the Spirit of God. Ephesians iii. 16 tells us that it is the Holy Spirit that strengthens "the inner man." Colossians iii. 16 gives the occupation and behaviour of the believer. II. Thessalonians iii. 16 tells that "the Lord of peace Himself" gives peace to His

disciples. I. Timothy iii. 16 gives the whole Gospel in a nutshell, and II. Timothy iii. 16 lays it down that "all Scripture is given by inspiration of God." Whilst I. John iii. 16 speaks of "the love of God" in laying down "His life for us." Three speaks of Divine perfection, whilst sixteen, being the double of eight, has its significance of resurrection, only intensified.

Similarly is the number seventeen often used in the same way. There are 17 verses in the first chapter of Leviticus, which gives the first detailed instructions for the Burnt Offering, "an offering made by fire, of a sweet savour unto the Lord," as we are told three times over, emphasizing its Divine perfection. Type of the Lord Jesus offering Himself an Acceptable Offering to God the Father, by which He became the Accepting-Place of sinners. The 17th chapter of Genesis is devoted to the Everlasting Covenant which God made with Abraham through the rite of circumcision, by which the Jews were set apart as God's earthly people. The 17th chapter of Exodus gives us the story of the Smitten Rock out of which came water for the thirsty multitude, "they drank of that spiritual Rock that followed them: and that Rock was Christ." In the 17th chapter of Leviticus we read that "the life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh atonement for the soul." In the 17th of Numbers, the rod of Aaron buds and "bloomed blossoms, and yielded almonds," telling us of life only "in Christ." "He that abideth in Me, and I in him, the same bringeth forth much fruit. The 17th Psalm is one that speaks of God in

the words "Thine eyes," "Thy lips," "Thine ear," "Thy right hand," "Thy wings," "Thy face," and "Thy likeness," with which we shall be satisfied when we awake! Whilst, finally, we might add the 17th chapter of John, which is devoted to the great High-Priestly prayer of our Lord for His Church. Many other instances might be given of this interesting characteristic of the divisions of God's Word, but this chapter must now be devoted to a single instance only, and that a very striking one.

The longest chapter in the Bible is the 119th Psalm, which contains no less than 176 verses. It is more than double the length of any other chapter, and it is devoted wholly to one subject, the Word of God! Moreover it is in the very heart of the Bible, the actual middle verse of the Word, being the 8th verse of the preceding Psalm. The Jews call it the Great Alphabet, because every verse begins with a letter of the Hebrew alphabet, one section of verses all beginning with *aleph*, another section with *beth*, and so on. Thus does the Holy Spirit teach us that the alphabet of spiritual knowledge is contained in God's Word. If we neglect to learn God's great alphabet, we shall not come to a knowledge of spiritual life, or, having been born again, we shall make no progress, shall not grow in grace, unless we devote time to the study of that same alphabet. It is the alphabet of all true spiritual understanding.

Now we learnt that ten is the number of the perfection of order, and the next lesson taught us in this Psalm, is through the fact that ten special words are used, one of which occurs in every single verse of this

long Psalm, except the 122nd verse, which contains instead, the very Name of Christ as our "Surety," "a Surety of a better Testament," as we learn in Hebrews vii. 22. These ten words are, way, testimonies, precepts, commandments, saying, law, judgment, righteousness, statutes, and word. It will be noted that they are all descriptive of God's Word, and their number, ten, tells us that only through God's Word can we obtain perfect order in our lives. It is the same lesson that the "Ten" commandments teach us. These ten words occur 204 times in all or 17 times 12, that is the number of the perfection of spiritual order multiplied by the number of perfect government. It is by the perfect government of our Master submitted to in our lives that the perfection of spiritual order is wrought out in us.

Now we come to the number of the Psalm itself. Why is it the 119th Psalm and not some other number? Well, in our fourth guiding rule in the introduction we learnt that the spiritual truth hidden in a compound number will usually be found in its simplest factors. But 119 has only two factors, that is there are only two numbers by which it is divisible, and these are 17 and 7! Seven times seventeen is 119. What does this teach us? Probably the primary lesson is that both spiritual perfection and the perfection of spiritual order are found in God's Word.

But a deeper truth even than this seems to be hidden in this number, for we remember that there is one special day marked out by three epoch-making events given in the Bible, and that is THE 17th DAY OF THE 7th MONTH! The wonderful day on which

the Ark rested safely on the mountains of Ararat, after the storms of God's judgments had cleansed the earth. Also, the day of that marvellous deliverance which God wrought for the children of Israel in bringing them through the Red Sea upon the dry ground, and overwhelming their foes behind them in the returning waters. Both these exhibitions of God's mighty power were also designed as type-pictures or foreshadowings of that greatest Event of all, when the Crucified Saviour rose from the dead, the bars of death were broken, and witness was given by God that, He Who shed His precious Blood for us, and poured out His soul unto death, was accepted as "the Propitiation for our sins," and had been raised from the dead "for our justification." Oh! glorious day! It is solely through what happened on that 17th day of the 7th month that we too can look forward through faith in Him to a like joyful resurrection. "For as in Adam all die, even so in Christ shall all be made alive." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Thus we see that this 119th Psalm bears hidden in its very number the same glorious truth of salvation through faith in a Risen Saviour. And this Psalm which is all about the Word of God bears witness in its number to the *one great subject* of God's Word, the Living Word, a Saviour to come, Who should be "delivered for our offences," and "raised again for our justification."

But there is more even than this, for it will be noticed that whilst the number of the Psalm marks the day, the number of verses in each alphabetic

section mark what happened on that great day, Resurrection. For each section has 8 verses only, and 8 is the number of resurrection! On that first 17th day of the 7th month there were 8 persons saved in the Ark, and it was on the new First day of the week, the eighth day as it were, that our Lord rose from the dead. And it was again on that eighth day that the Holy Spirit came from heaven, through Whose gracious work in our hearts, we can walk in resurrection life day by day.

Thus this whole great Psalm is designed by the Holy Spirit to be a kind of kindergarten alphabet lesson to teach the bedrock foundation truths, which God's Word in all its parts reveals to us, by such simple illustrations as the alphabet letters, and numbers. How it strengthens one's faith in that wonderful revelation to see that in its very warp and woof the same glorious message of love from God to man is recorded.

A very significant word where gematria brings out this number, 119, is "*charisma*," gift, lit., grace-gift. It is always used of God's gifts, and it occurs, as we noticed, exactly 17 times. Its gematria is 952, which is 119 times 8! Thus the same two significant numbers, giving the all-important date, the 17th day of the 7th month, and what happened on it, the Resurrection of our blessed Saviour, occur here together again! The lesson here is that resurrection life is the grace-gift of God, it cannot be merited, it can only be received as a gift, "for the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." All must come, just as they

are, in all their sin, and receive pardon from the pierced Hand of Him, Who alone can bestow the gift of eternal life.

Another instance of the use of these numbers, in conjunction, by the Holy Spirit, is in Genesis xi., where the posterity of Shem, through whom the chosen race was to come, is given. Nahor is the seventh descendant from Shem to be born after the Flood, and as soon as he bears the *eighth*, Terah, Abraham's father, we are immediately told, "and Nahor lived after he begat Terah *an hundred and nineteen years*." Thus again are these two significant numbers brought together just prior to the birth of, Abraham, in whom all families of the earth were to be blessed. "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." So Christ was in due time raised again for the justification of the heathen who should believe on Him, on the 17th day of the 7th month, on the 8th day of the week.

In the Greek word, "*deute*," come, we have another example of the use of this number. This word occurs exactly 13 times, and its gematria is 714, or 6 times 119. Six speaks of man, and 119, or 7 times 17, of how he can be separated from his sins (13) by faith in a Saviour, Who was raised from the dead on the 17th day of the 7th month. The places where it occurs make a very interesting Bible study. They are: Matthew iv. 19, xi. 28, xxi. 38, xxii. 4, xxv. 24, xxviii. 6, Mark i. 17, vi. 31, xii. 7, Luke xx. 14, John iv. 29, xxi. 12, Revelation xix. 12. In every

case the passage refers to the Lord Jesus Christ, but in three instances the word is used by the enemies of Christ, who desire to make away with Him, and the last " Come " is the invitation to the judgment scene of Armageddon, when God's righteous wrath will fall on those who will not accept the " Come " of mercy.

The first occurrence in Matthew iv. 19 is translated, " Follow Me, and I will make you fishers of men." It is literally, " Come behind," and shows us that if we would be used in His service we must be hidden behind Him. Our work is to exalt Christ, and for that the messenger must be hidden in Him.

The next place is the loving Saviour's invitation to the burdened sinner, " Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Because of His work on the Cross, and of that glorious Resurrection on that glad 17th day of the 7th month, the Saviour can give relief from the burden of sin, and sure hope of a joyful resurrection.

We have already noticed that the Greek word " *agapē*," love, occurs 7 times in St. John's Gospel, whilst we noticed that the Holy Spirit inspires the same " pen," St. John, to use it again 17 times in his first epistle, thus again linking up these two numbers, to bring out the truth that God's love to man is clearly revealed by what happened on that 17th day of the 7th month, when the Lord Jesus Who had been delivered for our offences, was " raised again for our justification." The figure 8 too, significant of the Resurrection, again comes in as usual, in the fact that there are only eight miracles or " signs " recorded in St. John's Gospel, and the eighth is the only

miracle performed by our Lord after He "rose from the dead"! How clearly design is shewn all through this marvellous Revelation of God to man.

Another striking word is "*marturia*"=witness, testimony, record, report. It occurs 37 times only, speaking thus of the Word of God, and its number is 952, or 119×8, the very same number as we saw behind "*charisma*"! It thus tells that the testimony or witness of God's Word is to the fact that the Living Word of God rose from the dead on the 17th day of the 7th month. We find this outstanding word occurring in such passages as Revelation i. 2, 9, "the testimony of Jesus Christ." In Revelation xii. 11, "And they overcame him (the dragon) by the blood of the Lamb, and by the word of their testimony." And again, in Revelation xix. 10, "For the testimony of Jesus is the spirit of prophecy." All these passages shows clearly what this testimony is: it is a witness to the Crucified and Risen Saviour!

Though many other instances of this number might be given, we will give but one more, and that a very interesting one. It is "*kentron*"=sting, prick. It only occurs five times—in Acts ix. 5, xxvi. 14, 1. Corinthians xv. 55, 56, and Revelation ix. 10. Its number is 595, or 119×5. Its significance is clearly seen in Acts, where it is translated "prick," and 1. Corinthians xv., where it is given as "sting." In the former place, it is easy to see what the "prick" was against which Paul was kicking! He was kicking against the fact which his conscience told him was true, that the Lord Jesus had risen from the dead on the 17th day of the 7th month. He did not want to

believe it, but he got no peace till he surrendered his sinful soul at the loving Saviour's Feet. In 1. Corinthians xv. 55 we read, " O death, where is thy sting ?" and in verse 56, " The sting of death is sin." But because of the glorious Resurrection of the Lord Jesus so beautifully unfolded in that grand chapter, death has been robbed of its sting ! Those who believe in their hearts " that God hath raised Him from the dead," will, by virtue of His atoning Blood, never feel the " sting " of death, though they may feel its stroke. The " sting " has been drawn through His wonderful grace !

ONE HUNDRED AND FORTY-FOUR.

THIS number is the square of twelve, and as such is naturally associated with the meaning of that number which is perfect government. It emphasizes it, and expresses spiritually the fact that perfect government of the life is only possible through the agency of the Holy Spirit. Hence it may well be called, the number of the Spirit-guided life. It occurs first in the second verse of the Bible, the Hebrew word "*rachaph*," translated "moved," having the number 288, or twice 144, behind it. The verse might perhaps better be given thus, "And the Spirit of God fluttered lovingly upon the face of the waters." In Deuteronomy xxxii. 11, the next place where it occurs, it is translated "fluttered," in that beautiful passage, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him."

In both these passages the gracious work of the Heavenly Dove, the Holy Spirit of God, is described. In the re-Creation story, the Holy Spirit is seen moving over the dark waters of the chaos into which the earth had fallen, about to begin the work of re-creating it into an earth of order and beauty. And in Deuteronomy we see the same loving Holy Spirit leading, watching over, and caring for the chosen nation through all their desert wanderings.

We next meet with this number at the beginning of the Eden story, where we read in Genesis ii. 8, "And the Lord God planted a garden eastward in Eden." The Hebrew word, "*Qedem*"=eastward, having the number 144, shows us the aspect of the garden, and the next few words, "and there He put the man whom He had formed," show us by God's action towards the first man He made, that it is His purpose that all His created beings should live a life of perfect government, a wonderful garden life, bringing forth the fruit of the Spirit, and finding their chief joy in communion with their loving God. Alas, how few live this life, for whilst many make much of the "eastward-position," it is not that arising from the infilling of the Holy Spirit. "The letter killeth, but the Spirit giveth life."

Another very interesting occurrence of this number is in the cubic capacity of the Ark at the Flood. By multiplying its three dimensions of 300 cubits, 50 cubits, and 30 cubits, we find that its cubic capacity was 450,000 cubic cubits. This represents the amount of air space, Noah and his family had to live on, and we find that this figure, 450,000, divides up into $5\times5\times5\times5\times5\times144$! In other words, 5 to its fifth power multiplied by 144. Five, as we know, speaks of grace, so in this supply of a space of safety from the surrounding waters of judgment, we see the spiritual truth brought out that it is all of God's infinite grace, and under the guidance of that same Holy Spirit that fluttered lovingly over those other waters at the earlier re-creation of the earth.

This truth is again symbolically expressed in Revelation, where in the seventh chapter, 144,000 are

sealed by the Holy Spirit before God's judgments fall on earth. It does not of course mean that this identical number are saved in that time of tribulation. It is only using the numbers 144 and 10 in the spiritual sense in which these numbers are used through Scripture to tell of those who by the power of the Holy Spirit are kept from that time of trouble.

We might notice here that the Greek words for one hundred and forty and four are not used, but instead the letters of the Greek alphabet occur, which were used respectively as symbols for one hundred "*r*," forty "*m*," and four "*d*," as shown in the Greek alphabet given in the introduction. One hundred and forty and four simply reading in the received Greek text of Revelation vii. 4, "*r m d*." Though we ought perhaps to add that many of the textual revisers think that the words, and not the symbols, should be the correct reading.

The same number is again used in Revelation xiv., where we see 144,000 in Heaven, "having His Father's Name written on their foreheads." They are "the firstfruits unto God, and to the Lamb." Again we are given a symbolical picture of those who have yielded their lives wholly to the guidance of the Holy Spirit. They are taken up to be with Christ, their Saviour, before the actual "harvest of the earth" is reaped.

A beautiful instance of the use of this number occurs in Genesis xxiv. 22, where Abraham's servant, a type in this chapter of the Holy Spirit, puts upon Rebekah, first, "a golden earring," or "jewel for the forehead" (margin), a sign of her conversion, and then upon her hands, "two bracelets," sign of her

consecration; these fetters are a sign of bondservice, of ownership by someone other than herself! Now the Hebrew word used for "bracelet" here is "*tsamid*," and its number is 144. Thus symbolising that Rebekah, who is here a type of the Bride of Christ, has yielded her life wholly to her Bridegroom, and placed herself entirely under the guidance of the Holy Spirit, "a bond-servant of Jesus Christ."

Another instance of this number will be found in the fact that the children of Israel remained in Egypt exactly 144 years after Joseph's death, and then the Exodus took place, and they marched out a free people under the guidance of the Pillar of Fire!

Then, when they were established years later in the Promised Land, David, under divine guidance preparing for the worship of God in the Temple to be built by Solomon, forms a choir, and we read in 1. Chronicles xxv. 7, "So the number of them, with their brethren that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight." And this number is just twice 144! Thus typifying true Spirit-filled praise, as in Ephesians v. 18, 19, "Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

Yet another instructive word, "*anēphthē*" = kindled, occurs in Luke xii. 49, "I am come to send fire on the earth; and what will I if it be already kindled?" Our Lord here speaks of that baptizing with the Holy Ghost and with fire, which John the Baptist had prophesied of Him. Now the number of

this word, "*anēphthē*," is 576, or 4 times 144, and it speaks of that heavenly Fire which is kindled in the soul, when the Holy Spirit comes in to control and guide into a life of perfect government.

It is, too, a striking fact that the name of God's holy city, Jerusalem, occurs exactly 144 times in the New Testament. Jerusalem means "city of Peace," and when the believer is wholly controlled by the Holy Spirit of God, the heart becomes a little new Jerusalem, filled with a "peace which passeth all understanding"!

Many other instances occur of this number, but the last we will refer to is that of the wall of the New Jerusalem, of which we read, "And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel." Here we see the symbol of a wall of 144 cubits in height, surrounding the holy city, and telling us that no evil government is allowed to enter that place of God's abode. The measure is that allotted to man, the measure of the Spirit-filled life. God's command to every believer is, "Be filled with the Spirit," then no evil government will mar the believer's life and witness, all will be ordered and controlled by the Holy Spirit of God.

ONE HUNDRED AND FIFTY-THREE.

We now come to a number that perhaps exhibits in a more striking manner than any other figure, the use which the Holy Spirit makes of arithmetic in God's Word to teach deep spiritual lessons. It confirms in a marvellous way the fact of the God-breathed nature of the Word, for no human mind could possibly have devised such a means of binding the whole of the Word together, and proving beyond the shadow of a doubt in any but the wilfully blind heart, that the whole of the Bible is the work of a Supreme Master Mind, the work of One Who alone "searcheth all things, yea, the deep things of God," that Divine Person Who is called "the Spirit of God."

We noticed in a previous chapter that all the miracles recorded in St. John's Gospel are called "signs," that is that there is a hidden prophetic meaning lying behind each one, and when we come to the only one recorded there as performed by the Lord after His Resurrection, we find a mention in it of this special number, for in John xxi. 11 we read, "Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken."

The fact that the number of fishes mentioned was not a round one, such as 150 or 200, early attracted the attention of God's saints, and it was clearly seen that there must be some special spiritual significance hidden in the careful way the exact number of fishes is detailed. Augustine seems to have been one of the

first to find the key, though even he does not seem to have seen what spiritual significance attached to it. He noticed, however, that if you put down all the numbers from one upwards in a perpendicular line so as to make an addition sum of them, and if you stop when you have put down seventeen, and then draw a line and add them all up, the addition comes to exactly "one hundred and fifty and three"! Thus this special number is the sum of all the digits from one to that very number, seventeen, which we have seen stands for the perfection of spiritual order, and is so frequently used by the Holy Spirit throughout the whole of God's Word!

When we then turn to the story, we soon see that it is a little parable, acted out by the seven disciples, and full of deep spiritual lessons for all the Lord's people down the ages, and especially for those living in the Time of the End, as we now are.

The disciples have been told to go into Galilee, and there wait for our Lord, but they appear to have got tired of doing so, and so they revert to their old occupation of fishing. The result of a long night's toil is an empty net! Just so have *we* been sent into Galilee, the place of everyday life, but with one sole object, "to wait for His Son from Heaven, Whom He raised from the dead, even Jesus, which delivered us from the wrath to come." Like the disciples, we too have got tired of waiting for His "glorious Appearing," and many cry, "Where is the promise of His Coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." The Church has thus decided that it

is no use waiting, and that the best thing to do is to go into the world, and try and produce a man-made Millennium. She has lost her separated character, and instead of living in heart-touch with the Master, labouring in the harvest-field to win precious souls for the Lord, and naiting patiently for His Coming, she has lost her " first love," and become lukewarm. She thinks herself to be well-off and having need of nothing, and knows not that she is " wretched, and miserable, and poor, and blind, and naked." Her net is empty, no souls are being won for Christ, because she is not seeking that enduement of " power from on high " without which all her labours are nothing worth.

Then we read, " when the morning was now come, Jesus stood on the shore." So our Saviour stands even now on the Heavenly shore, at the dawn of the glad Millennial morning, and His Word is now as then, " Cast the net on the right side of the ship, and ye shall find." Use your daily labour for My glory, and in accordance with My Word. We, who are redeemed by the precious Blood of Christ, are not sent into the world to earn our living, but to glorify God, to do His Will. It is " seek ye *first* the kingdom of God and His righteousness, and all these things shall be added unto you." Food and drink is not to be the object of our lives, " your Heavenly Father knoweth that ye have need of all these things." " For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

The sphere of life in which God has placed us is to be used as a Gospel net to win the precious souls, with whom we come in contact, for the Saviour.

Obedience to the Saviour's slightest word as it comes from the Heavenly shore is the first supreme lesson for the Lord's people to learn. Though the Saviour has left this earth, He still walks here in His sanctified people's hearts, and when His Word is obeyed, the result is a net full of fishes. Thus is the perfection of spiritual order wrought out in the world by the work of the Holy Spirit in and through the hearts of believers.

But there is more in the picture than this, for as another of God's saints points out, this number 153 is 17 multiplied by 9. Now 9, as we have seen, is the number of finality or completion, and so this number 153 signifies the perfection of spiritual order brought to completion. That is, the number of the elect made up, and the saints of Christ completed. The net is full, and is drawn to land, " and for all there were so many, yet was not the net broken." Every single fish is brought safely ashore, none are lost, " those which Thou gavest Me I have kept," says our Lord, and again, " no man is able to pluck them out of My Father's hand."

Thus we are given here a beautiful picture of the final completion of the saints of Christ. God's new creation, the perfection of spiritual order, is here seen brought to final fruition.

The next thing is resurrection and rapture, and so when we take the gematria of some of the typical words used here by the Holy Spirit, we find that this next stage of God's purposes of grace and mercy towards His redeemed is again shown forth by spiritual arithmetic. The fishes that are brought

safely to shore are typical of the redeemed, and the Greek word for fishes is "*ichthues*," and the gematria of this word is 1224, or 8 times 153! That is when the number of the redeemed is complete as signified by 9 times 17, or 153, then 153 multiplied by the resurrection number 8, shows the redeemed ascending in joyful resurrection to their heavenly Home.

Again, the means employed to catch the fishes, is the net, type of the Gospel net or Message, and this consists of two Greek words, "*to diktuon*," the net, whose gematria is identical with that of the word "*ichthues*," fishes, viz., 1224, or 153 times 8! A joyful resurrection for the redeemed saints! Then the little parable goes on in the next verse to our Lord's invitation to His disciples, "Jesus saith unto them, 'Come and dine,'" type of the Marriage Supper to which the elect are summoned on that glad Resurrection day. "Blessed are they that are called to the Marriage Supper of the Lamb."

We are told in II. Cor. vi. 16, that the Church of Christ is "the temple of the living God," and in I. Cor. iii. 9, we learn that we are to be "labourers together with God" in building this temple. So we are not surprised to find that both in the building of the Tabernacle and later of the Temple this symbolic number of the saints is brought in.

To take the Temple first, in II. Chron. ii. 17, we are told that Solomon employs 153,600 strangers in the great work!

When the tabernacle was to be built, two men are specially mentioned. One is Berzaled, and the number of his name is 153!

B	ב	=	2
Z	ע	=	90
A	א	=	1
L	ל	=	30
L	ל	=	30
			153

Berzaled typifies the saints, he is of the royal tribe of Judah, even as we are of the royal family of Heaven. His name means "under the protection of God." He is "called by name" and "filled with the Spirit" (Exodus xxxi. 2, 3, thus answering to the two definite experiences that should come to everyone of being first "born again," and then "filled with the Spirit." He has a partner, Aholiab, who typifies the Lord Jesus, Who has promised to be ever with us whilst we work for Him, and Who has said, "Without Me ye can do nothing." His name means "a Father's tent," for He tabernacled in human flesh to reveal the Father to us. The gematria of Aholiab is 49 or 7×7, the number of spiritual perfection squared for emphasis, for He was spiritually perfect. He is said to be "given," not called like Berzaled. For "God so loved the world that He *gave* His only begotten Son."

Thus beautifully is the blessed partnership of the believer with the Lord Jesus in building that spiritual Tabernacle foreshadowed, "an habitation of God through the Spirit."

In Romans v. we have yet another illustration of the same significance of this number, 153. For in

verse 11 occurs the phrase, " by Whom we have now received the atonement." Shewing that through the Atonement made by our Lord Jesus Christ, we become by faith, members of His Church. This phrase in Greek is, "*di ou nun tēn katallagēn elabomen*" (lit., through whom now the reconciliation we received), and the gematria of this passage is 1989, or 13 times 153, signifying the completed saints of Christ (153) redeemed from all sin (13) through the Atonement made by the Lord Jesus Christ.

The second experience of believers of being filled with, or sealed by, the Spirit is exemplified in Eph. i. 13, by the doubling of this number 1989 behind the words, " in Whom also after that ye believed, ye were sealed." The number of this phrase is 3978 or $153 \times 13 \times 2$. Alas, that so many, though they know the experience of the new birth, have never gone on to know the Infilling or Sealing of the Holy Spirit.

Again in Romans viii. 17 we are given a progressive description of the privileges of a redeemed sinner. We become first " children of God," then " heirs of God," and finally " joint-heirs with Christ," sharing with Him all " the unsearchable riches of Christ "! The term " joint-heirs " is in Greek "*sugklēronomoi*," and its gematria is 1071, or 7 times 153, signifying the spiritual perfection (7) of the completed saints (153).

Significant words, showing this number in gematria, are the Hebrew "*Beni Ha-Elohim*," sons of God, a descriptive term for those who belong to Christ, for " as many as received Him, to them gave He power " (lit., the privilege) " to become the sons of God, even

to them that believe on His Name." The gematria of this Hebrew phrase is 153 !

B	ב	=	2
N	נ	=	50
I	י	=	10
H	ה	=	5
A	א	=	1
L	ל	=	30
H	ה	=	5
I	י	=	10
M	מ	=	40
			153

Then another wonderful instance, proving the fact that the Holy Spirit Himself wrote the whole New Testament, is provided by this number. The Greek word, *charis*, grace, occurs, according to Young's Concordance, exactly 153 times in the New Testament ! Every member of the redeemed has been saved by *grace* alone. "For by grace are ye saved, through faith ; and that not of yourselves : it is the gift of God : not of works, lest any man should boast." Grace, and grace alone, makes us one of the "sons of God."

Another word in Greek is "*graphē*," Scripture, which is always used of God's Word alone. Its gematria is 612, or 4 times 153, signifying that it is out of the earth (4) that the completed saints (153) are redeemed by their faith in the message of salvation contained in the Holy Scriptures of God.

SIX HUNDRED AND SIXTY AND SIX.

The Number of the Beast.

This remarkable number has for many centuries been the subject of comment, because of its prominence in the thirteenth chapter of Revelation, where we are definitely invited to solve its meaning. In verse 18 we read: "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six."

Now the solution has often been sought for in outside sources, but the Word of God always carries its own explanation, and we need not go outside its sacred pages to find the key to the enigma. In fact, in stating the riddle, the Lord Jesus gives us the key Himself, for instead of using the ordinary Greek words for this figure, He uses instead the alphabetic symbols by which, as we saw in the introduction, the Greeks were accustomed to do their arithmetic. The number is consequently expressed by putting those letters of the Greek alphabet which were used for these numbers. Thus χ or chi was always used for 600, and ξ or xi. for 60, whilst 6 was expressed not by a letter of the alphabet, but by a sign called stigma, written thus ς. In the original Greek then we merely find $\chi\xi\varsigma$, which are the Greek equivalents for six hundred and sixty and six.

By stating the figure in this fashion, are we not clearly told that we shall find the solution in gematria

(see introduction), and are we not thus clearly invited to count the numbers hidden behind the Greek words of the New Testament and see which of them hides this mystic figure.

Now many thousands of the Greek words, of which the New Testament is composed, have been counted, and only six words have so far been discovered which have the number 666 hidden behind them; but as we shall clearly see, these are quite sufficient to unravel the mystery, and enable us to "count the number of the beast," which we are definitely invited to do. The first of these six words occurs in the story of the sudden storm on the lake of Galilee. The Lord Jesus is asleep in the boat, and terrified by the violence of the storm, the disciples awake Him with the cry, "Lord, save us: we perish." The incident is related in Matthew, Mark and Luke, and though the wording of the cry is different in each case, the Holy Spirit evidently giving the despairing cry of three different disciples in the boat, yet the same word, *apollumetha*=we perish, occurs in each Gospel, and the number behind it is the mystic number 666!

Like so many of our Lord's miracles, the incident is evidently a typical one, and shows us the picture of the Church of Christ in jeopardy. The cause of the danger is described by each evangelist, it is that the boat was becoming filled with water. Now water is a type of the world, the Church is intended to be in the world, even as the ship is in the sea, but just as it is dangerous to let the water get into the ship, so it is dangerous when the world gets into the church. "Ye

are not of the world, even as I am not of the world," says our Lord to His disciples. The world, however, got into the Church in its early days, and now the Church is nearly full of the world, even as " the ship was covered with the waves." Dances, theatricals, whist drives, etc., are common things in church halls, and to-day dancing and plays take place even in the house of prayer itself, and it is all done in the name of religion !

Thus we have reached the Time of the End, when the true Church of Christ, imperilled by the near setting-up of Antichrist, is crying to the Saviour to save it from the danger, and according to His Promise call it up to meet Him in the air !

Hence the first use of this number is in a type picture of the deadly peril of the Church, when the world has filled it, and its rescue from this danger by the Voice of Christ Himself stilling the storm.

The second word with this number is *paradosis* = tradition. It occurs significantly 13 times only ! The first place is in Matthew xv. 2, 3, 6, where our Lord asks the Pharisees, " Why do ye also transgress the commandment of God by your tradition ?" He adds, quoting from Isaiah, " But in vain they do worship Me, teaching for doctrines the commandments of men." The chief peril of the true Church consists of departure from God's own Word. The largest nominal body, the Roman Catholic Church, deliberately places the teaching of " Mother Church " above the " God-breathed " Scriptures. This destructive characteristic of the nominal Church is stamped by God, through this word " tradition," with this terrible number 666.

The chart and compass of God's people is ever God's Holy Word. No traditions of men, mis-called church teaching, should ever be allowed to supplant it.

The third word is *pleuran*=side, and occurs five times, first in John xix. 34, where we read, "But one of the soldiers with a spear pierced His side, and forthwith came thereout blood and water." (Also John xx. 20, 25, 27). This word *pleura* is always used in the accusative case, *pleuran*, and in this form it counts up to 666!

Our Lord was already dead. The Atoning Sacrifice was complete, there needed nothing further, the work was done when He cried, "It is finished" and "gave up the ghost." The offering had been made "once for all," it needs no repetition. Yet here was one, a Roman, daring to pretend to finish the work, and to-day he has many imitators, who offer what they call the sacrifice of the mass, which they declare to be an actual re-enactment of the dread scene on Calvary. All such "blasphemous fables," as our Book of Common Prayer calls the Sacrifices of Masses, God stamps with the awful number 666, the number of the Beast!

The fourth word is *helkusai*=to draw. It occurs in John xxi. 6, in the account of the miracle of the draught of fishes. The disciples at the Master's command have cast the net on the right side of the ship, and now they are "not able to draw it for the multitude of fishes." Thus is typified the close of the Gospel dispensation, the period when the work of the fishers of souls is complete, and the Man of Sin about to begin his dreadful reign.

The fifth word is *euporia*=wealth. It only occurs in Acts xix. 25. Demetrius, a silversmith, who made silver shrines for Diana, thereby getting "no small gain," calls together his fellow-craftsmen, and says to them, "Sirs, ye know that by this craft we have our wealth." This word "wealth," then, is stamped by God with this dreadful number 666, for the worship of graven images is an abomination in God's sight. Yet this terrible sin is rampant in the nominal Church to-day, and houses of prayer are filled with images, whilst many are erected in the streets, and thousands set up graven images in their own homes before which they bow. It is all leading up rapidly to that day when the Image of the Beast, whose number is 666, will be set up, and worship of it will be compulsory on pain of death. That terrible Man of Sin, who will declare himself to be God incarnate!

The sixth word will be found in 1. Peter i. 1, *diasporas*=scattered. This letter is thus addressed to the "scattered" saints of God, and this word is stamped with this number 666, because the true Church of God would be persecuted and "scattered" down all the centuries by those who loved the world, traditions, the sacrifice of the mass, wealth, and image worship, better than the things of God. The Beast, which has scattered the true Church, is rearing its head to-day more arrogantly than ever, and conditions are rapidly maturing for the final full revelation of the Mystery of Iniquity, following on the Rapture of the Saints, whose "number," as we shall see in the next chapter, is a very different one from that of the Beast, whose "number is six hundred threescore and six."

EIGHT HUNDRED AND EIGHTY AND EIGHT.

In the previous number, 666, we have man's number, six, in a triple form, shewing how man, rebelling against God, would eventually accept the overlordship of a superman, the Man of Sin, Antichrist, whose awful reign will commence shortly before the close of the present age.

In the last number we shall consider in this book, 888, we have the Resurrection number in a triple form, and we shall see it will show us how man, when he accepts God's Will as his rule of life is kept safe in the hour of danger, and how the Coming of the only Perfect Man Who has ever lived on this earth will be the signal for a joyful Resurrection for those who have willingly accepted His overlordship, and a glad meeting with Him at the appointed meeting-place in the air! It is thus the number of "THE FIRST RESURRECTION SAINTS."

The starting place where we shall meet with this number, 888, is in the early chapters of the Bible. Man has so signally failed in the purpose for which he was created, that of walking like Enoch in holy fellowship with His Maker, that the Flood is the only remedy to stem the ever-increasing tide of human wickedness. But God in His infinite mercy provides an Ark of safety for all who will listen to His voice from the coming judgment. Of all the human beings peopling the earth, Noah and his family, numbering eight persons, alone heed the

warning, and accepting God's loving invitation are sheltered safely in the Ark whilst the waters cover the earth. We know the names of the four men who thus found safety—Noah, Shem, Ham, and Japheth. Of these four, Ham sinned after coming out of the Ark, and was cursed for mocking his father, Noah. If we then take the numbers of the names of the three good men, who believed God's word of warning, and were saved in the Ark, and add them together, we get our number as follows :—

Noah . . .	58
Shem . . .	340
Japheth . . .	490
	888

Thus this number speaks of the resurrection, as it were from the dead, of these three men who obeyed God's Word by entering the Ark, when as yet there was no sign of the coming judgment.

Many centuries later, the Israelites whom God had chosen out to be an elect nation of witness, had forsaken the path God had marked out for them, and intent upon their own lustful desires, had fallen into idolatry. God consequently visited them with judgment, just as He had visited the antediluvian race, and allowed them to be overcome by their enemies, and finally carried away to Babylon. But as at the Flood, even in this time of evil, He yet had a faithful few who, like Noah, Shem and Japheth, were true to the God they trusted and loved. And in the book of Daniel we read in the first chapter of four men who

stood firmly out for God, daring the king's wrath, and facing the seven times heated furnace of fire, and the lions' den, in believing faith that their God *was* able to deliver them in the hour of trial.

These four men bear the names of Daniel, Hananiah, Mishael, and Azariah. And when we add together the numbers of these names, we again find the total to be the number we are studying, 888 !

They are as follows :—

Daniel . . .	95
Hananiah . . .	120
Mishael . . .	381
Azariah . . .	292
	888

Here again God was faithful to those who trusted in His Word, and as at the Flood, Noah, Shem and Japheth were saved through their faith in God, so these four young princes of Judah proved their God to be a God " able to deliver." And so they received a joyful resurrection, as it were, from what seemed certain destruction, neither the burning flames, nor the lions' mouths being able to harm those who looked wholly to God for deliverance !

Again, centuries pass, Babylon, Medo-Persia, and Greece, great empires though they were, have crashed into ruins ! and another empire now holds sway over all the earth, Rome, mightiest of them all ! Yet still the great Mathematician, called in Daniel viii. 13, as we have seen " the Wonderful Numberer," orders all things according to His unfettered Will. And

so Rome issues a decree that all the world shall be enrolled in a census, and this decree sends Mary and Joseph to the little town of Bethlehem, where God has promised the long-looked-for Saviour, and there a Baby is born! And before His birth Joseph is told he is to call the Baby by the name, Jesus, "for He shall save His people from their sins."

This is the Promised Saviour to Whom Noah and his sons at the Flood, and Daniel and his comrades in Babylon, all looked forward in faith, and when we count the number of His sacred Name we find again the same number that was hidden behind the names of those faithful disciples so many centuries before! We give it in full :—

I	=	10
E	=	8
S	=	200
O	=	70
U	=	400
S	=	200
		888

Salvation from the Flood of waters, from the burning fiery furnace, and from the lions' den, is all through faith in Him, Who is "the Resurrection and the Life," the number of Whose Name is 888!

Over nineteen centuries have rolled by since that glad Christmas Day, and once again the flood of evil has risen to fearful heights. Apostasy is sweeping the earth, and men are openly defying the God that made them. Yet, as in days gone by, God still has His

faithful few who bear unflinching witness to the God of love, and to a Saviour "able to save to the uttermost all that come unto God by Him." This faithful body of saints, the true Church of Christ, is what alone keeps back the full revelation of "the Mystery of Iniquity." And so we read in II. Thessalonians ii. 7 that "the mystery of iniquity doth already work: only he who now letteth (or hindereth) will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His Coming." And when we look at the number behind the word translated "letteth," or restraineth, we find it adds up as follows:—

K	=	20
A	=	1
T	=	300
E	=	5
CH	=	600
O	=	800
N	=	50
		1776 = 888 × 2 !

Thus we see mathematically expressed the fact that it is the people, who, like Noah and his sons, and Daniel and his companions, are still faithful to God, and look for a Saviour to come again, that are the restraining or hindering body to the full revelation of the Man of Sin, Antichrist, the one whose number is 666. When they are removed, "then shall that Wicked be revealed." And emphasis is given to this

fact by the doubling of the number 888, signifying the Rapture of Old *and* New Testament saints.

Thus from Genesis, right onward through the Bible, we see God using this beautiful number 888 to confirm the truth of His Word. It leads up from the Flood right to the Rapture, that Rapture which is very near, and may occur at any moment now.

Oh, to be found ready when He shall appear!

With this wonderful number then we bring this short study of a veritable mine of wealth to an end. The object of the book will have been served, if it leads many to see the wisdom of devoting more time to the reverent study of this great Revelation, and brings those whose faith in the Divine Inspiration of every part of Scripture may have been shaken by the poison of higher criticism, to see that they may safely rest their belief in the Impregnable Rock of God's infallible Word. Then will they learn to sing joyfully with the Psalmist, "O how love I Thy law! it is my meditation all the day." And then will they realise, as so many have done, that "Great peace have they that love Thy law: and they shall have no stumbling-block" (marg.), and prove the truth of that other statement, "The entrance of Thy Words giveth light; it giveth understanding unto the simple." Blessed simplicity of a heart lit up by the Light that shines from the sacred pages of the God-breathed Word!